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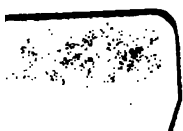
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A CHARGE

TO THE

CLERGY OF THE DIOCESE OF SALISBURY.



✓ A

SA-1828

CHARGE

DELIVERED TO

THE CLERGY

OF THE

DIOCESE OF SALISBURY,

AT THE

Primary Visitation of the Diocese

IN AUGUST, MDCCCXXVI.

WITH

AN APPENDIX.

BY

THOMAS BURGESS, D.D. F.R.S. F.A.S. P.R.S.L.

BISHOP OF SALISBURY.

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“ Let this Antinomian principle be for ever rooted out of men's
“ minds, that our working is derogatory to Christ's work. Never
“ more think Christ hath done all your work for you.”—*Bp.*
Hopkins's Works, vol. iii. p. 135. ed. Prutt.

TO
THE CLERGY
OF
THE DIOCESE OF SALISBURY.

December 18, 1827.

MY REVEREND BRETHREN,

At length I acquit myself of my promise by the publication of my Charge, which I have deferred, that I might more largely investigate an important subject, which in my Charge I had briefly stated to you. I was the more desirous of reviewing the subject of *Justification by Faith only*; because the conclusions which Bishop Bull had drawn from his ample examination of it, re-examination, and defence, had lately been not only disputed, but censured as “erroneous and absurd,” as “symbolizing with the Romanists,” and at “issue with the advocates of the Reformation.” Such a charge against the author of the celebrated Tract on the *Corruptions of the Church of Rome*, defeats itself by its own extravagance. It was repelled by

the Bishop himself, and retorted upon his Calvinist opponents. It has been refuted by the late Archdeacon of Sarum, with a zeal for the honor of Bishop Bull, and for the doctrine which he maintained, worthy of his younger years. To Dr. Daubeny's *Vindication* the Archdeacon of Ely has replied in his *Strictures*, which are the subject of the Preface subjoined to this Letter.

It is not my purpose to prove that a man is not justified from sin by the works of the law *only*, or by any works of the law *at all*, antecedent to his justification; because this, I believe, is affirmed by none but Unitarians; certainly not by St. James, or Bishop Bull; but to shew, that the faith, which justifies from sin, without the *works of the law*, does not justify without the *works of faith*; and so far to establish the apparent contradiction, that faith which justifies without works, does *not* justify without works; and yet that we *are* justified from sin by *faith only*; and, therefore, that the parties, whom the apparent contradiction *verbally* divides, are *substantially* agreed, both parties affirming, with the Homilies, that though good works do not justify from sin, yet that no justified person is without good works; and, consequently, that he who lives without good works, is not in a justified state.

On the general ground of the inquiry there is no difficulty. "We are justified by faith *without* "the deeds of the law;" that is, by faith, *and not by* the deeds of the law: (*χωρίς apart from, exclusively of*, being equivalent to *οὐκ ex*) we are justified and *acquitted of sin* by the *faith of Christ*, and not by the *law of Moses*; not by the moral law, for that does not acquit, but condemns all transgression: not by the ritual law, for "it was not possible that *that* should put "away sin:" but "the blood of Christ cleanseth "from all sin." We are therefore justified and acquitted of sin by the faith of Christ, and by "the law of faith," not by the law of Moses, (Acts xiii. 39, Gal. ii. 16); by the "grace which "came by Jesus Christ," not by "the law, which "was given by Moses;" by the new covenant, not by the old; by the "blood of Christ," not by that of "bulls and goats."

On this general ground the doctrine is plain and uncontroverted. A difficulty was introduced into the subject by the language of the Reformed Churches, (which was adopted to obviate the errors of the Romish doctrine of human merits,) by substituting the term *faith only*, instead of St. Paul's words *without the deeds or works of the law* [we are justified by faith only], which admits a latitude of expression implying that we

are justified not only without the *works of the law*, but without the *works of faith*, that is, without repentance, confession, and conversion. The difficulties of the subject arise chiefly from the unavoidable ambiguities of language in the terms *faith, works, law, justified, righteousness, &c.*; and from the complex meanings of the Scripture expressions: elect *IN* Christ, found *IN* Christ, created *IN* Christ, to be *IN* Christ, put *ON* Christ, &c.; which, under their metaphorical and mysterious character, involve the *imitation* of Christ with the *knowledge* of him,—the *obedience* with the *faith* of a Christian.

There can be no true justifying faith in Christ without the love of him as our Redeemer; nor any real love of Christ without obedience to his commandments. Obedience, therefore, is essential to justification, not as its *cause*, but its condition and effect:—its condition not only in the obedience of faith, but of charity in its most spiritual properties of mutual forgiveness and reconciliation: “Forgive, and ye shall be “forgiven.” “*First* be reconciled to thy brother, and *then* come and offer thy gift:”—its effect in the good works, which follow the grace of God, and a consciousness of remission and forgiveness. Again, justification by the remission of sin through faith only is the cause of our sal-

vation, inasmuch as we cannot be saved without it: but the remission of sins is not final salvation, *that* being the reward of faith and good works in that day, when “the doers of the law shall be “justified;” when all those *promises* of the Old covenant, as well as the New, will be fulfilled, which invite *sinner*s to repentance,—to renewed obedience,—and to perseverance unto the end; “and then shall every man have praise of God.” (1 Cor. iv. 5.)

I will here recapitulate and exemplify what I have said, in its place, of the source of those differences of opinion, which have arisen from the complexity of one of the aforesaid terms,—that on which the whole inquiry turns,—and of the distinction of its relative meanings, by which, as it appears to me, those differences may be removed. To be *justified* is, in its two most general senses, *to be made* just or righteous; and *to be accounted* just or righteous. Men *are made* righteous, and are righteous, when they are doers of righteousness; they are *accounted* righteous, when they are acquitted of their sins, and accepted as righteous for Christ’s sake. In the former sense the term *righteous* is used by St. John; in the latter, by the *eleventh* Article of our Church. A sinner is justified in this life by the remission of his sins; a doer of the law will

be justified in the next by the reward of his obedience. The term *justification* being in the Scriptures, the Articles, and Homilies, synonymous with *remission of sins*, the relation which repentance has to *justification* will be evident from almost every page of the New Testament, in which we find repentance not only necessary to remission of sin, that is to *justification*, but to faith itself: "Ye *repented* not, that ye might "*believe* him." (Matth. xxi. 32.) It not only accompanies justification, but precedes and follows it. There is no justification without the pardon of sin; and no hope of pardon for sin without previous repentance. A true living faith, through which we are justified, originates in repentance. We must first feel the want of a Saviour before we can *truly* believe in him. The foundation of Christian faith was laid in it by the Baptist, who "preached the baptism of repentance for "the remission of sins." When John was in prison, Christ preached the same doctrine, laying also the foundation of faith in repentance: "Repent, and believe the Gospel." The same precedence is given, in his name, to repentance by his Apostles, who were commanded to preach repentance for the remission of sins, (Mark vi. 12, Luke xxiv. 47,) "testifying to the Jews, and "also to the Gentiles, *repentance* towards God, "and *faith* towards our Lord Jesus Christ."

(Acts xx. 14.) St. Peter said, "Repent, and be baptized for the remission of sins;" (Acts ii. 38.) "Repent, and be converted, that your sins may be blotted out;" (Acts iii. 19.) and added that "God sent his son Jesus to *turn men from their iniquities.*" (iii. 26.) and, on another occasion: "Him hath God exalted—for to give *repentance* to Israel, and *forgiveness of sins,*" (Acts v. 31.) "not willing that any should perish, but that all should come to *repentance.*" (2 Pet. iii. 9.) St. Paul gave the same precedence to repentance among the first *principles of the doctrine of Christ*, and expressly called it the *foundation*. "Not laying again the foundation of repentance." Our Church accordingly gives the same precedence to repentance, in the Office of Baptism: "Dost thou *renounce*—Dost thou *believe*—" and in her forms of Absolution, as well as in the Exhortations which precede them, and in the Homily on Repentance.* Repentance, therefore, is necessary to a true faith in Christ, and is the first

* P. 459. Oxford ed. "The *third* part of Repentance is *Faith.*" The four parts enumerated in the Homily are, Contrition, Confession, *Faith*, and a firm resolution to lead a new life. A practical application of the precedence of *repentance* before *faith* in "the *order of Christian virtues*" may be seen in Joseph Milner's beautiful letter to his brother, the Dean of Carlisle: "When we are convinced of the sinfulness and misery of our natural state, it is a high

step by which a sinner is led truly to believe in Christ. In the progress of faith, from the knowledge of God to the belief of Christ's atonement, *repentance towards God* is the first act of a true faith in Christ. A true living faith in Christ is excited by the conviction that we are sinners, is confirmed by the further conviction that sinners cannot save themselves, and perfected by the belief that Christ "came into the world to save sinners;" that "he died for our sins, and rose again for our justification,"—for the remission of our sins. ("If Christ be not risen from the dead, ye are yet in your sins.") In Baptism we are, by the grace of God, "*regenerated*, and "*born anew* of water and the Holy Spirit,"—(by "the washing of regeneration, and renewing of the Holy Spirit;") but as far as concerns our *personal faith*, we are, first, **CHRISTIANS nominally**, by our sponsors; then *habitually*, by instruction and profession; and at length, *experimentally*, by conviction and conversion, if it

"point of wisdom to seek by prayer, and diligent searching
"of the Scriptures, *that* only right and effectual method of
"relief which God has provided—'Repent and believe the
"Gospel.'" Again: "Though it is not easy to confine
"by rules the order of the Spirit's operations, yet this
"seems the general order of Christian virtues, viz. *repentance, faith, love, resignation.*" (Life of Milner, prefixed to his Sermons, p. xcvi. xcvi.) See also Bp. Jer. Taylor's *Unum Necessarium*, or Discourse on Repentance. Ch. ii. Sect. ii. §. 5, 6.

please God, that we become so at all. "No one can come to Christ, except the Father draw him." And as repentance is the gift of God, we may be sure it is one of the means by which men are drawn to Christ. And if they afterwards fall into sin, repentance must again be the means through which, by the grace of God, they may obtain "*remission* and *forgiveness*," which is the proper office of *justification*. When *faith* has been violated by transgression, repentance is the hand which repairs the broken covenant, and brings back the transgressor to his Saviour. He is again forgiven and justified,—justified by faith only,—inasmuch as repentance is, especially in this case, the immediate and inseparable act of faith, the unextinguished principle re-excited by the grace of God, and giving new life to that which was dead or dormant. But in all this merciful dispensation, it must be remembered, that it is the "blood of Christ *alone* which cleanseth from all sin," and which, therefore, atones, acquits, and justifies; and that repentance and faith (a working faith and a fruitful repentance) are the conditions through which alone we partake of the merits of Christ's death both by acquittal and reward. (I say "fruitful repentance," because repentance, which precedes pardon and justification, must also follow it, and be attended

with fruits worthy of repentance. A man truly convinced of sin, and of the sinfulness of his nature, leads a life of repentance. The *daily* service of our Church begins with an act of repentance; a solemn season is *annually* devoted to its duties; and the pious devotions of the closet will never be without it.) It is free grace that *first* acquits, and a bountiful mercy that *afterwards* rewards; acquits from sin *here*, and “rewards diligent” obedience *hereafter*. The *first* justification says, “Go in peace, thy sins are forgiven; thy faith hath saved thee:” the *final* justification says, “Well done, thou good and faithful servant; enter thou into the joy of thy Lord.”*

On the supposition that every thing, but faith, is excluded from the office of Justification, the opponents of Bishop Bull assert that *repentance*

* The distinction of Justification into two kinds, a *first*, by the remission of sins in this life; and a *final*, by the reward of faith and good works in the next, was adopted by Cranmer, Stanhope, Waterland, &c.; and lately by the Rev. T. Young. But this is very different from the Romish doctrine of a *first* and *second* Justification; by the former of which they meant the first receipt of grace, and by the latter, the increase of grace by good works; which some Protestants have accommodated to their own views; to both of which opinions Bishop Bull opposed the *third* Chapter of his *Second Dissertation*. Luther's not distinguishing the *first* and *final* justification from each other, led him *speculatively* to the adoption of some Antinomian doctrines, of which he was *practically* an opponent.

is one of the *fruits* of a justified state,—a state of pardon,—and that it does *not* precede, but follow after justification. But this is reversing the doctrine of the Gospel, in which we are taught, that forgiveness is the effect of repentance, (Luke xvii. 3, 4,) which both precedes and follows forgiveness; for the devout mind of one truly convinced of sin is never without repentance.

That the exclusion of *works of the law* does not exclude *works of faith*, such as repentance, confession, and conversion, from the office of justification, that is, from remission of sins, is clear from two important examples of its operation, and from the qualifications previously required for it. We are justified from sin in Baptism, for which, repentance and faith are the previous requisites. We go to the Lord's Supper to obtain the remission of our sins from God, and the renewal of his grace. If we go *with* repentance and faith, and do not leave them to *follow after*, we are absolved, forgiven, justified. We know, that, if we so seek forgiveness, we are forgiven; because God “has promised forgiveness of sins to all them that “with hearty repentance, and true faith, turn “unto him.” And we are absolved through that, which *precedes*, (not follows) our absolu-

tion, namely, the earnest expression of our repentance in the confession of our sins, which is an act of faith. "We are justified by the merits and death of Christ through faith in his blood." We are justified *by Christ only*, he being the *sole* cause of our pardon and justification. We are justified in both Sacraments *through faith only*, because in faith are included those acts and expressions of faith, which are not only necessary to justification, but necessarily precede it.

The *cause* and the *effect* of justification are expressed by our Saviour in those inestimable words: "This is my *blood* of the New Testament, which is shed for you, and for many, for the *remission of sins*." The *means* and *conditions* of forgiveness Christ has also expressly declared. "He that *believeth*, and is *baptized*, shall be saved." St. Paul says, that we are justified and saved by Baptism (Tit. iii. 5, 7); and our Saviour assures us, that we cannot be saved without it: "Except a man be born of water, and of the Spirit," [not of the Spirit only, but of water and the Spirit,] "he cannot enter into the kingdom of God:" he cannot be admitted into Christ's Church, cannot be a member of Christ, a child of God, and an inheritor of the kingdom of heaven. In Baptism both the inward and outward *means* precede our jus-

tification. In both Sacraments *repentance* and *confession* are acts of faith; and being justified *through* them, we are justified through *faith only*. And as the most painful austerities of penance, the sacrifice of all our worldly goods for the poor, and the most splendid acts of public virtue, can contribute nothing towards the remission of our sins, it is “a wholesome doctrine, and very full of “comfort,” that, instead of them, God mercifully accepts, for Christ’s sake, the penitence of a believing, humble, and contrite spirit. Hooker, in one of his fine metaphorical passages, says, that Faith is the only hand, that putteth on the garment of Justification. But it may with equal truth be said, that the garment must be obtained before it can be put on; and that Repentance is the hand, which obtains it. If Christ is “put on” by Faith, he is “won” (Phil. iii. 8—20) by partaking of his sufferings, by conformity to his death, and by the disregard of earthly things, which are acts of self-denial, of renunciation of the world, and of repentance. From the inseparable connection of repentance and conversion with justifying faith, it is evident why “works done before justification” (as our Articles express it) cannot be pleasing to God. For an unjustified state is without repentance, without conversion, without true faith,—a state

of sin unrepented, of life unconverted, and therefore of practical unbelief.

The subject, on which I have detained you so long, here and in the subsequent pages, is of so high an interest, that I could not part with it, till I had shewn, at least to my own satisfaction, that a justifying faith is not an *abstract* principle, a *mere* recumbency of the mind upon God, an intensity of apprehension and confidence, *without previous repentance*; and that justification by *faith only* is a much more practical and moral doctrine, than the opponents of Bishop Bull have represented it.

In the discussion of this most interesting question, it has been my endeavour to simplify the grounds of the controversy, and in some measure to clear it of its difficulties, by the evidence of our public formularies, as well as of the Scriptures. If in this I shall appear to have at all succeeded, it will afford to me a real satisfaction; and to you, perhaps, some excuse for this late compliance with your request. And ("if according to his will,") may God prosper it with his blessing.

I am,

My REVEREND BRETHREN,

Your affectionate Friend and Brother,

T. SARUM.

PREFACE.

THE doctrine of Justification was in Hooker's time, (who died in the year 1600), "the grand question yet hanging in controversy between the Church of England and the Church of Rome." In the time of Bishop Bull it was a subject of controversy between him and certain Calvinistic writers of the Church of England, till it was set at rest for nearly a century by his learned and successful discussion of it. His treatment of the subject having been lately pronounced by the Archdeacon of Ely to be "fundamentally erroneous" and "manifestly absurd," the great importance of the doctrine induced me, both in the following Charge and in the tract subjoined to it, to review the grounds of this most interesting question, and to defend Bishop Bull's Exposition of it. The late Archdeacon of Sarum, Dr. Daubeny, jealous of the honor of Bishop Bull, addressed a letter in vindication of the Bishop and his Exposition to the Archdeacon of Ely, who has replied to it by "*Strictures*" on his brother Archdeacon's "*Vindication*."

The introduction of the expression "*faith only*" by the Reformed Churches into their public formularies, instead of St. Paul's words "*faith without the deeds of the law*," has brought a considerable intricacy into the discussion of the subject, from the very restricted sense of the expression, "*faith only*," and from the difficulty of determining what *is* and what *is not* excluded by that restricted sense from the

office of Justification. The meaning of St. Paul is clear : We are justified by faith, and not by the deeds of the law. And what he meant by the deeds of the law may be determined by his words in another passage : " By him all that believe are justified from all things from which ye could not be justified by the law of Moses." For as without blood there was no remission of sin, and therefore no Justification, (*justification* being, both in the Scriptures and in the Homilies, synonymous with *remission of sin*,) the contrast in the words of St. Paul last quoted must have been between the blood of Christ, by which we are justified, and the blood of bulls and of goats, by which, as we are taught by St. Paul, we could not possibly be justified.

Men are justified from sin by "the faith of Christ," and not by "the law of Moses." So far therefore as the Christian faith is opposed to the expiatory law of Moses, men may truly be said to be justified by *faith only*, and yet not less truly, through the covenanted conditions of the same faith, to be justified also by works, and not by faith only. Luther, who says that "faith alone justifies," adds, "yet faith alone is not sufficient." Men must first be convinced that they want a Saviour before they can be truly said to believe in a Saviour. "Repentance towards God" must precede "faith towards our Lord Jesus Christ;" and "repentance and conversion" (Acts iii. 19.) are indispensable for the remission of sin. Although, therefore, men are justified by faith without the expiatory deeds of the law, yet repentance, being necessary to forgiveness, cannot be excluded from the office of Justification, though, in strictness of language, nothing justifies from sin but the blood of Christ.

If every thing, then, were to be excluded from the office of Justification, which, properly speaking, does not

justify, faith itself must be excluded; for it is not faith, but the blood of Christ, that justifies, and "cleanseth from sin." Thus the Homily on Salvation (Pt. 11): "As great and as godly a virtue, as the lively faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ, for to have ONLY BY HIM *remission of our sins, or Justification*. So that our faith in Christ (as it were) saith unto us thus: It is not I that take away your sins, but it is *Christ only*; and to *him only* I send you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ."

Properly speaking, then, we are justified from sin by Christ only; and, *figuratively*, by faith only, because *they only* are justified by Christ who believe in him. But, as that faith is no faith, which is not accompanied by repentance, confession, hope, and charity, and followed by fruits worthy of repentance, we are "justified by works" also, and not by faith only." (James ii. 24.) Yet, so far as by *Justification* is meant the *remission of sin*, and as our best works cannot put away sin, we cannot, strictly speaking, be said to be justified by works, and still less, by works only. For "without faith we cannot please God;" yet, on the other hand, "without holiness," that is, without faith and works, "no man shall see the Lord." The Homily on Salvation, which, in the first part (as before quoted), guards us against ascribing our justification to *faith* instead of *Christ*, is not less careful in the third Part to caution us against ascribing it to works, though figuratively the term is applicable both to works and to faith. "Truth it is, that our own works do not justify us, to speak properly of our justification; that is to say, our works do not *merit* or deserve remission of

“ *our sins*, and make us of unjust, just before God; but
“ God of his mere mercy, through the only merits and
“ deservings of his Son, Jesus Christ, doth justify us. For
“ our own imperfection is so great, through the corruption
“ of original sin, that all is imperfect that is within us, *faith*,
“ charity, hope, dread, thoughts, words, and *works*, and
“ therefore not apt to merit and deserve any part of our
“ justification for us. And this *form of speaking* use we,
“ in the humbling of ourselves to God, and to give all the
“ glory to our Saviour Christ, who is best worthy to have
“ it.” The Homily does not deny the necessary co-operation of *works* with *faith* in every justified person, but it equally discards both faith and works from all *merit* as to any part of our justification.

The writer of the Homily on Salvation, or Justification, as it is called in the Eleventh Article, has taken great pains, under both views of the subject, to guard his readers against any misapprehension of it; and at the same time states the difficulty of preventing it. “ Here you perceive
“ many words to be used to avoid contention in words, &c.
“ and yet peradventure all will not serve with them that be
“ contentious, &c.” It is always to be lamented that where contending parties are agreed about essentials (as they are who believe with St. Paul, that without faith we cannot please God; with St. James, that faith is dead without good works; and with St. John, that they have no faith in Christ who do not keep his commandments,) should dissent, perhaps angrily dissent, about words.

We learn then from this Homily that, properly speaking, neither faith nor works justify, but that both are inseparably found in every justified person. This union is denominated, especially by Popish writers, *Fides formata*, and the want of it, *Fides informis*. But this distinction,

founded on the language of St. James, (ii. 26.) is not confined to the Church of Rome. Bishop Taylor has adopted it. It is the title and subject of one of his most interesting sermons: "*Fides formata*; or faith working by love." It has been censured by some Protestant writers, chiefly, as it seems, because it has been used by Popish writers. Bishop Bull approved this distinction, and his approbation of it is quoted by the Archdeacon of Ely as a proof of his coincidence with the Church of Rome. "Reasoning (says the Archdeacon) from the last verse of the second chapter of St. James's Epistle, he (Bishop Bull) unequivocally declares, that he coincides with the Romanists in the distinction which has been made by them, between a *formed* and an *unformed* faith; and that, in his judgment, Protestant writers have no adequate reason for impugning the distinction. Indeed he is of opinion, that scarcely any other reason can be assigned for rejecting it, than the very insufficient one of its having been adopted by the Romanists." Bishop Bull, in the passage referred to by the Archdeacon, observes, that the propriety of the expressions *fides formata* and *informis* is established by the Apostle's similitude in the last verse of his second chapter; *fides formata* expressing a *living* faith, a faith *animated* by good works; and *informis*, a *dead* faith, not *animated* by good works. The expression, "a formed and unformed faith" does not do justice to *fides formata* and *informis*. They are scholastic terms; and, in the language of the schools, *forma* is the essential character of any thing, as charity is of faith: *Forma dat esse rei*. Without charity and other good works faith is dead, says St. James, as the body is without the spirit. The Archdeacon objects to the expression *fides formata*, because it is used by the Papists, with as much propriety, I think, as the Puritans

rejected the surplice. Every thing is not Popery which is Roman. We might for the same reason object to the Incarnation, Miracles, and Resurrection of Christ, because they are admitted by the Church of Rome. Bishop Bull approved the expression *fides formata* because it is consonant with Scripture. And after noticing its rejection, *viz alia de causa quam quia a Pontificiis usurpatur*, he adds, *optarim certe, ut cæteræ omnes scholasticorum distinctiones tam essent S. Scripturæ consentaneæ*. No one could be more averse to the corruptions of Popery than Bucer was, yet he did not object to the use of the term *fides formata*; but he *did* object to the “injudicious and paradoxical” scruples of some persons of his time who disturbed the minds of many by their doctrine, that we are *saved* by faith only. *Non possum non sanius iudicium optare quibusdam, qui hoc nostro seculo plurimos admodum turbantur hoc paradoxo sola nos fide salvari.**

In p. 41 of his *Strictures* the Archdeacon accumulates the *Romanisms* of Bishop Bull. “To affirm that we are “justified by an *inherent righteousness*, or by the *fides formata* of the Romanist, or by good works, as necessary “conditions, appear to me to be propositions of a substantially similar import. For, after all, what are works “truly good, but the external signs and manifestations of “an inherent righteousness.” If these affirmations are proofs of Romanism, they must be charged against St. James, and against Hooker equally with Bishop Bull. “Do they” (the Papists, says Hooker,) “hold that without works we are not justified? Take justification, so as “it may also imply sanctification, and St. James says as

* Quoted in the *Harmonia Apostolica*, Diss. Ch. §.

“much.” Again, “which attentively considered, sheweth
“plainly how our Fathers” [Romanists] “might hold that
“we are justified by faith alone, and yet truly hold, that
“without works we are not justified.” In another pas-
sage he says, “Of the righteousness of justification St.
“Paul doth prove by Abraham’s example, that we have
“it of Faith [that we are justified by faith] without
“works: of the righteousness of sanctification St. James
“by Abraham’s example, that by works we have it, [that
“by works we are justified] and not only by faith.” Con-
cerning this righteousness of sanctification he observes,
“we deny it not, to be *inherent*; we grant that unless we
“work, we have it not; only we distinguish it as a thing
“different in nature from the righteousness of justifica-
“tion.” He does not deny that we are justified, accord-
ing to St. James, by the inherent righteousness of works;
he only distinguishes it as a different thing from the exter-
nal righteousness of Christ. Abraham, he says, was justi-
fied both by faith and obedience. Referring afterwards
(§ 21) to the passage last quoted, he says, “We have
“already shewed that there be two kinds of Christian
“Righteousness: the one without us, which we have by
“imputation; the other *in us* which consisteth of faith,
“hope, charity, and other Christian virtues: and St.
“James doth prove that Abraham had not only the one,
“because the thing believed was imputed unto him for
“righteousness, but also the other, because he offered up
“his son. God giveth us both the one justice and the
“other; the one by accepting us for righteous in Christ,
“the other by working Christian righteousness in us.”
The former righteousness, which is *imputed* to us, he after-
wards in the same section, calls “the *external* justice of
“Christ,” that is, his satisfaction for sin on the cross.

In p. 39 of the *Strictures*, the Archdeacon, in reference to Hooker's observation that "the righteousness, wherein we must be found, if we will be justified, is not our own," says "thus then it appears, that the righteousness wherewith sinful man must be justified in the sight of God, must be something *extrinsic* or without himself. How is a man to become interested in this righteousness, or to appropriate it to himself for his own benefit? Assuredly faith *alone* is the appointed medium." Luther, in the passage before quoted says, "Faith alone justifies, yet *faith alone is not sufficient*." To the same purpose, Hooker, (§ 29), "What if I say you cannot be saved only by Christ, without this addition, Christ *believed in heart, confessed with mouth, obeyed in life and conversation*? Because I add, do I therefore deny, that which I did directly affirm?" And thus, in § 20, "Did they [our Popish ancestors] hold that we cannot be saved by Christ without good works? We ourselves do, I think, all say as much, with this restriction, salvation being taken, as in that sentence: *Corde creditur ad justitiam, ore fit confessio ad salutem*."

We are therefore justified by the *external righteousness* of Christ, and the *inherent righteousness* of obedience. That we must be justified by the extrinsic righteousness—the external justice—of Christ's satisfaction for sin on the Cross; but that this alone is not sufficient to put us in possession of eternal life without the *inherent righteousness* of good works, is affirmed by Hooker (§ 6.). "By the righteousness of justification we are interested in the right of inheriting; by the righteousness of sanctification (that is, by *inherent righteousness*) we are brought to the actual possession of eternal bliss, and so the end of *both* is everlasting life." The Archdeacon of Ely does, I

think, say as much in his *Charge*, p. 35, though in his *Strictures* he classes *inherent righteousness* with the *fides formata* of the Romanists. The words of the *Charge* are :
 “ A connected view of the doctrinal and of the preceptive
 “ part of Christianity will lead us to conclude, that as
 “ there must be a righteousness imputed to us in order to
 “ convey a title to the kingdom of heaven, so also there
 “ must be a *righteousness inherent* in us by which alone we
 “ can be qualified for the enjoyment of eternal felicity ;
 “ and that where the former is found, the latter will not be
 “ wanting.” This is a remarkable passage to have come
 from the pen of an opponent of Bishop Bull. “ Inherent
 “ righteousness,” (that is, faith, hope, charity, and other
 Christian virtues, as Hooker defines it,) “ *by which alone*
 “ we can be qualified for the enjoyment of eternal felicity.”
 By inherent righteousness alone : then *not by faith alone*.
 This is in harmony with the doctrine of St. James, that
 by works [also] a man is justified, and *not by faith only* ;
 and of Bishop Bull, that faith is not the *only* instrument
 of justification.

It is also the doctrine of the Archdeacon himself in the
Strictures : “ *Christ is the end of the law unto salvation,*”
 [righteousness, justification,*] for every one that be-
 “ lieveth. By this, then, you may well perceive, that
 “ the only mean and instrument unto salvation required
 “ of our parts is faith.” (P. 40.) A most solidian pas-
 sage, at first sight ; and yet by no means so in the
 Archdeacon’s interpretation of it.—For he says, “ But
 “ what kind of faith is it, which is subservient to an end of

* It is δικαιοσυνη in the original, Rom. x. 4. which is rendered in our
 authorized Version by the term *righteousness* (which is synonymous with
justification) and not *salvation*, as in the Homily of the Passion, from which
 the Archdeacon quotes it.

“ such infinite importance ? It is such a faith as not only *justifies*, but also *sanctifies* ; such a faith as not only confers a title to the heavenly inheritance, but also renders the man who professes it, meet to be a partaker of that inheritance. In short, it is faith, which worketh by love, purifieth the heart, and overcometh the world.” If then faith, such as is here described by the Archdeacon, be an instrument of our salvation (as we are sure it is), it cannot, properly speaking, be the *only* instrument ; for *that* must also be an instrument *by* which it *works* out our salvation. The faith that justifies, is that which worketh by *love* ; and so important is this instrument, that without it faith is no faith, and conduces nothing to our salvation. But faith worketh also by other instruments, by contrition, by hope, by the fear of God, and confidence in his mercies. If Christ be the end of the law unto salvation for every one that *believeth*, he is also the author of salvation to all them that *obey* him.

In p. 38, the Archdeacon says, I must confess myself entirely unable to reconcile the Bishop's theory of *works giving life to faith*, with the declaration contained in the Homily of Good Works, that “ true faith doth give life to the works.” If Bishop Bull's theory were not reconcileable with the Homily, it is in accordance with St. James (ii. 26), who says that faith without works is dead, as the body is without the spirit. If faith be dead without good works, they must be the life of faith, as the spirit is of the body. But the Bishop's theory is not less reconcileable with the Homily than with St. James ; for as faith may be said to give life to works, because without faith they are not pleasing to God, so good works may be said to give life to faith, because without them faith is dead.

When two Protestant parties differ from each other on

the subject of justification by faith, and at the same time agree in believing, that as "without faith we cannot please God," so "without holiness no man must see the Lord;" it is manifest that their difference of opinion must arise from some want of discrimination on one side or the other. The Archdeacon of Ely imputes the error to "Bishop Bull and his admirers," and conceives it to arise from their confounding *justification* with *sanctification*. "It appears to me (says the Archdeacon) that the errors, into which many able writers of the Romish Church, together with Bishop Bull and his admirers, have fallen, on the subject of justification, arise from their having confounded it with *sanctification*." (Strictures, p. 39.) The Archdeacon would, I think, have formed a different opinion on this point, if he had been accustomed, with Hooker, to observe the *two-fold* meaning of justification, in one sense *implying sanctification*, in the other *not* implying it: the former adopted by St. James (ii. 24.) the latter by St. Paul (Rom. iii. 28.) With this distinction in view, there is obviously no contradiction between the two Apostles. If St. James had said, "that a man is justified by works *without faith*," he would have contradicted St. Paul's doctrine, that "we are justified by faith without the deeds of the law." It is by this ambiguity or two-fold signification of the term justification, that Hooker solves this apparent contradiction of the two passages. (Discourse on Justification, p. 453, Works, vol. iii. Oxford ed.) Bishop Bull, therefore, and his admirers, do not *confound* justification with sanctification,* but, with Hooker, they *distinguish* the two meanings

* *Justification* is confounded with *Salvation* in the following passage of the *Strictures*, p. 18: "Whilst Bishop Bull, or any of the admirers of his *Harmonia Apostolica*, maintain that St. Paul, when he attributes *justification and salvation* to faith alone," &c. In these few words there is much

of justification, which the two Apostles have variously adopted with different views, and, therefore, without contradiction. It is equally without contradiction, that we assert, that a man is justified from sin, and admitted to the privileges of the Gospel in this life, through faith, with repentance, only; but justified unto eternal life through faith and obedience. It was with this view that Cranmer distinguished justification into a *first* and *final* justification.

If, therefore, when it is asserted that we are justified by faith only, to the entire exclusion of works, (except such as are immediate acts and expressions of faith,) it be meant that our sins are forgiven not on account of any good works of our own, but for Christ's sake only, it is the doctrine of the Gospel, and of the Church of England. But if the assertion means that we are finally justified and saved by faith without works, and that works are of no avail for our salvation, it is contrary to the Gospel, and to the doctrine of our Church. The Gospel covenant is not a covenant of faith only, but of faith and works. It is the baptismal covenant, as expressed in our Church service; and is the doctrine of our Liturgy, as I have shewn in the Tract subjoined to my Charge. To the passages there quoted may be added the Collect for the festival of All Saints, and the Gospel which follows it. In the Collect we pray that we may have grace to live a virtuous and godly life, to

confusion. St. Paul does not attribute *either* justification or salvation to *faith alone*, or to *faith only*, but to "faith without the deeds of the law." Nor even to "faith without the deeds of the law" does he attribute *both* justification and salvation, but singly *justification*. Justification and salvation are, indeed, *respectively* synonymous terms. There is a *first* salvation by remission of sin in baptism, and a *final* salvation by reward in the next life. There is also, in the same respects, a first and final justification. But the first justification is not equivalent to final salvation; nor the first salvation to final justification.

the end, that we may attain eternal happiness; and in the Gospel of the day, the blessings of the Gospel are assigned to the humble, the penitent, the patient, the merciful, the pure in heart, the peace-makers, and to them that hunger and thirst after righteousness, and who, as such, are zealous to improve in every Christian virtue, because it is the will of God, and has the promise both of this life, and of that which is to come.

But in opposition to St. James's doctrine of justification by faith and works it is asked, "How is it possible for a fallen man to be justified by works? Where, among all the descendants of Adam, is the man to be found, who has fulfilled the moral law?" And is it then impossible for them, who fall into sin, to rise again, and by repentance to obtain the forgiveness of their sins? Let the XV. Article of our Church answer this question. Again, it has been asserted, that "if a man be guilty of one single transgression, his uniform subsequent obedience would not save him." Yet the Scripture assures us, that if a wicked man shall turn away from his wickedness, and do that which is lawful and right—maintaining an uniform subsequent obedience,—“he shall save his soul alive.” His subsequent obedience will not do away any past sins; but if he repent, his sins will be forgiven, for Christ's sake, provided he bring forth fruits meet for repentance. The Old Law required sinless obedience; yet under that law the mercy of God was promised as the reward of repentance and of renewed obedience to the commandments of God. But how is it possible for man in his fallen state to keep those commandments in perfect and unvarying obedience? To some such question as this Bishop Wilson replies: "Let no man say, that he cannot do what God requires; it is blasphemy for any man to say so, who

“believes that God has promised his Holy Spirit to those
“that ask in sincerity.” (Extract from Bishop Wilson’s
MSS. reflections, quoted in Stowel’s Life of Bishop Wilson,
p. 287.) Remission of sin through repentance and a new life,
was the doctrine of the Baptist, was promised by Christ,
proclaimed by the Apostles, and professed by the Church
of England. Her forms of absolution are grounded on the
necessity and efficacy of repentance and newness of life, as
well as on faith for remission of sin and for salvation. In
the *first* of these forms unfeigned faith is not omitted, but
the chief stress is laid on *conversion, repentance, and uniform*
subsequent obedience in a life of *purity and holiness*, as
the means of attaining eternal happiness. “God desireth
not the death of a sinner, but rather that he should *turn*
from his wickedness and *live*.” In the concluding sentence
of the Absolution, the means and hope of salvation rest on
a life of obedience in the active exercise of Christian du-
ties, the grace of God assisting us. “WHEREFORE let us
“beseech him to grant us true repentance and his holy
“spirit, that those things may please Him which we do at
“this present, and that the rest of our life hereafter may
“be pure and holy, so THAT at the last we may come to
“his eternal joy, through Jesus Christ, our Lord.” In the
Collect,* which approaches nearest to a form of absolution,
penitence, newness of life, contrition, and confession, are the
grounds and means of pardon, without any allusion to faith
as the instrument of justification. In the last Collect of the
Christian year, good works *alone* are introduced as the *con-*
dition of future reward, though faith is always implied, in
His merits and atonement, *through* whom, and in whose
name, we offer up all our prayers.

* For Ash-Wednesday.

We may affirm, then, on the authority of Scripture, and of our Church, that we are justified and acquitted from sin in this life through faith only (not to the exclusion of repentance, contrition, and confession, which are acts and expressions of faith), but justified and rewarded in the next life through faith and works.

Bishop Bull affirms that "where St. Paul attributes justification *and salvation* to faith alone, although he names only faith, he means all those other virtues which usually follow faith." On which the Archdeacon observes (Strictures, p. 18) "whilst Bishop Bull, or any of the admirers of his *Harmoniæ Apostolicæ*, maintain such affirmations as these, it is requisite to fence most carefully all the avenues by which an escape from the literal construction of terms might be effected."

If this critical "fence" be insisted on, it will exclude the expression "justified by faith only," and adopt instead of it St. Paul's own words, "justified by faith without the deeds of the law," and it will be evident, from the Homily on Salvation, as well as from the Archdeacon's own concession, that no one who is justified *and saved* without the deeds of the law, will be justified and saved without repentance, and the fruits that are meet for repentance, that is, all those virtuous and good works which usually follow faith, and are necessarily joined with faith in every justified person; because faith is no faith, and justification of no avail, which is not so qualified and accomplished. To say, therefore, that we are justified and saved by faith only, is to affirm that we are justified and saved by that faith only, which is accompanied and joined with repentance, which worketh by love, and proves its love to God by obedience to his commands. This is the doctrine of Scripture and of our public formularies, as well as of the *Harmoniæ Apostolicæ*.

Justifying faith, therefore, is so far from making void the law, the moral law, that it implies and enforces it. What law then is excluded by St. Paul in the faith which justifies without the deeds of the law? The ritual or the moral law? The law of moral obedience, said the Antinomians of the first, the sixteenth, and seventeenth centuries. St. Paul evidently anticipated this abuse of his doctrine when he asked, Do we make void the law through faith? God forbid: and has obviated it by his reply to his own question—Yea, we establish the law. Not the moral law then of repentance, charity, forgiveness, &c. (for they are necessary to the remission of sin,) is made void by St. Paul, but the ritual law of atonement by the blood of bulls and of goats, and other ritual *expiations*.

Whether the position that “ we are justified by faith only, to the entire exclusion of works,” he rightly called by Dr. Daubeny one of *the five points of Calvinism* or not, is immaterial to the decision of our general subject. But the appellation is considered by the Archdeacon of Ely as an evident proof that Dr. Daubeny was not accurately acquainted with the points in question, with which few persons, I should conceive, were more deeply conversant. *Immaterial*, however, as the choice of this appellation may be to the decision of the general subject, yet if it proved its author to be unacquainted with his subject, it might appear *materially* to detract from the credit of his judgment, and, by consequence, to give weight to the opinions which he opposed. It may therefore not be irrelevant to our inquiry to remove from the appellation the charge of inaccuracy imputed to it, and the unfavorable inference which has been drawn from it.

It is probable that Dr. Daubeny, when he called the position that “ we are justified by faith only, to the entire exclusion of works,” one of *the five points of Calvinism*,

meant no more than that it is one of the five points *now called calvinistic*. It is certainly not found in the Lambeth Articles, nor in Fuller's enumeration of the Five Points of the Synod of Dort, which the Archdeacon has quoted for Dr. Daubeney's "better information." "As it is evident that you are not accurately acquainted with the points in question, I will take the liberty of transcribing, for your better information, the following brief sketch of them which is given by Fuller in his Church History," &c. Dr. Daubeney could not have been unacquainted with Fuller's Church History, or with Heylin's Quinquarticular History, or Tilenus's Summary of the Five Points, or Whitby's Discourse on the subject, or with the Bishop of Winchester's Refutation of Calvinism, or with various other sources of information, from any one of which he must have known, that the position to which he is opposed, is not expressly one of the Five Points controverted by the Dutch Divines. (He does not *so* denominate it.) But it does not therefore follow, that it is not one of the *Five Points of Calvinism*. The conclusions of the Synod of Dort are not proper evidences of what is now called Calvinism, which is the subject of Dr. Daubeney's animadversions, especially as it is connected with the question of justification by faith only. That the conclusions of the Synod of Dort are not properly evidences of Calvinism, as it is now called, and that the subject of justification is one of the "special points of such doctrine," we may judge from what Mr. Scott,* a great master of Calvinism, says, both of the five Articles of the Synod of Dort, and of the coincidence of Justification with Calvinism. As to the Synod of Dort, he speaks of some things in the *first Article* with reprobation; the *second* he

* Reply to Dr. Tomline's Refutation of Calvinism, p. 674, 707.

describes in strong terms, as inadmissible by the most Calvinistic of the Evangelical Clergy; and affirms the *third* to be in a high degree reprehensible. The *five points*, therefore, of the *Synod of Dort* are not the *five points of Calvinism* as it is now called. The absence, therefore, of the position, that we are justified by faith only, to the entire exclusion of works, from the conclusions of the *Dutch Synod*, is no proof that it is not one of the *five points of Calvinism*.

The following passage of Mr. Scott's Reply to the Bishop of Winchester may be sufficient to shew that Justification by faith does not "stand so unconnected with the peculiarities of the Calvinistic scheme," as the Archdeacon of Ely imagined (*Strictures*, p. 16), and may perhaps convince him, that Dr. Daubeny was not "inaccurately acquainted with the points in question." Mr. Scott, after observing that the learned Prelate has included in the *Refutation of Calvinism* several things that are not generally regarded as Calvinistical, adds: "Some subjects, however, treated separately, appear to be *coincident*, as far as our argument is concerned." He then subjoins *five* of such subjects, *Justification by faith* being one. "I shall advert, 1. to the doctrine of Original Sin. 2. Freewill, special grace or regeneration. 3. *Justification by faith*. 4. Election, or the decrees of God. 5. Final perseverance." (p. 707, 708.) He undertakes to exemplify these *five subjects* from the Old Testament, and closes his selection of texts with the following observation: "If these texts are not a full proof, that *all* the special points of doctrine now called *Calvinistical* are found in the Old Testament," &c. *Justification by faith* (to which the third selection of texts is applied,) is here called one of the *five special points* of doctrine now called Calvinistical. If, then, Mr. Scott himself was not "inaccurately acquainted with the points

"in question," we may conclude that Dr. Daubeny was not mistaken in saying, that this position, "that we are justified by faith only, to the entire exclusion of works," constitutes one of the five points of what is now called Calvinism.

Dr. Daubeny is indignant that the Archdeacon of Ely should, in the Appendix to his Charge, "associate the respectable name of Bishop Bull" with the "disgraceful title of ROMANIST:" the Archdeacon of Ely, in his *Strictures*, disclaims the charge of calling Bishop Bull a Romanist, but renews his former imputation of Romanism, not being aware, as it seems, that "All is not Popery which *Papists* say; but what they say as *Papists*, as a faction divided as in particular by themselves, that haply is Popery. All is not Heresy that Heretics hold; nor is all Puritanism that Puritans believe or maintain:" as Bishop Mountagu said in his *APPELO CÆSAREM* (1625) p. 118: against the Puritans of the former reign, who had "traded him to the world for a Papist and an Armenian."

Dr. Daubeny employs a large part of his *Vindication* in the refutation of the Archdeacon's doctrine of *imputed righteousness*, to which the Archdeacon makes no reply.

The Archdeacon of Ely objects to Dr. Daubeny's imputation of *heresy* to the peculiarities of the "Calvinistic scheme." But if justification by faith only is understood to mean that "good works are of no avail for our salvation," such doctrine, which was held to be a heresy of the first century, as professed by Simon Magus and others of the Gnostic school, and which was so mischievously propagated in the sixteenth and seventeenth centuries, cannot now be either unheretical or innoxious. How entirely the solifidian doctrine, which lessens the obligation of moral duties by the persuasion that Christ has fulfilled

the whole moral law for us, and instead of us, does make void the commandments of God, may be seen in what Luther* said of Agricola and other solifidian enthusiasts of his time: "Whereas they ought to say, if you be an adulterer, fornicator, proud, envious, &c. you can be no Christian; [instead of that they say] though you be such, *only believe* in Christ, and you will have no need to fear the law; Christ has fulfilled it all." Such positions have no connexion with the real doctrine of St. Paul or of our Church. It is the *misconstruction* and *abuse* of the doctrine of Justification by faith only, that is capable of such pernicious consequences, as disgraced the 16th and 17th centuries.

Heretical, however, as any doctrine must be which makes the commandments of God of none effect, it is remarkable, that some of the most zealous teachers of Justification by faith only, in its extreme sense, have been men of most exemplary and moral lives. But does that authenticate or recommend their doctrine? By no means. A man may live a strictly moral life, and be a Deist. An Antinomian in doctrine may live above his doctrine; (as Fenelon was a *real Catholic* in the midst of Popery;) he may live in punctual performance of those good works which his doctrine entirely excludes from the office of Justification, both as it relates to this life and the next; and yet his doctrine be not the less untrue, nor the less pernicious in its influence on the mind and conduct of persons who are "of little faith; or have not the same intensity of faith with himself."

T. S.

November 22, 1827.

* Quoted by Mr. John Scott in his *Continuation of Milner's History of the Church*.

THE reader, who is not possessed of the *second* Edition of Mr. Scott's "*Remarks*" on the "*Refutation of Calvinism*," should be apprised, that in this new Edition, (which has fallen into my hands since the preceding pages were printed) the greatest part of the latter half of the volume, in which occurs the passage before quoted in page xviii, is omitted. But this omission does not affect the accuracy of Mr. Scott's enumeration of the *five special points* of doctrine now called Calvinistic; or the propriety of Dr. Daubeney's appellation. Besides, though it be admitted, that "*Justification by faith only, to the entire exclusion of works*," is not expressly one of the five points of the Synod of Dort, yet that it is much more nearly "connected with the peculiarities of the Calvinistic scheme" than the Archdeacon of Ely supposed, and with the Antinomian tendencies of that scheme, will appear from a comparison of the last Article of the Conference at the Hague* with the *fifth* of the Synod of Dort, as abridged by Tilenus.†

Conference at the Hague.

"That so many as have obtained the true and justifying
"faith by such a kind of irresistible force, never totally
"or finally lose it although they fall into the very most
"enormous sins; but are led and kept by the same irresistible force, that 'tis not possible for them (or they
"cannot) either totally, or finally fall, and perish."

* Heylin's Quinquarticular History, p. 522.

† Heylin *ibid.* p. 523.

Synod of Dort.

"That such as have *once* received that Grace by Faith, can never fall from it finally or totally, notwithstanding the most enormous sins they can commit."

This dangerous doctrine is not so explicitly declared in the Synod's *fifth Chapter on Perseverance*, as in their *Rejection of Errors* subjoined to it, which is thus translated by Mr. Scott in his Tract entitled "The Articles of the Synod of Dort," p. 155, 156:

Rejection of Errors on the fifth Chapter.

"The orthodox doctrine having been set forth, the Synod rejects the errors of those—Who teach, that true believers and regenerate persons may not only fall from *justifying faith*, and in like manner from grace and salvation, totally and finally, but believe that in fact (*re ipsa*) they not seldom do fall from it and perish eternally. For this opinion renders vain the grace of justification and regeneration, and the perpetual guardian care of Christ."

The connection then of the position, that "*we are justified by faith only, to the entire exclusion of works,*" with the Calvinistic doctrine of the Synod of Dort, is evident from their own exposition of it. The connection of Calvinism with Antinomianism cannot be more strongly expressed than it is by Mr. Scott, in various passages quoted by his son in his very interesting "Life of his Father:" "Sure I am, that *Evangelical religion* is in many places wofully verging to Antinomianism—the vilest *heresy* that Satan ever invented." P. 206. "Perhaps *speculating Antinomians* abound most among professed Calvinists: but Antinomians, whose sentiments

"influence their *practice*, are innumerable among Arminians." P. 209. "There are above two thousand inhabitants in this town, almost all Calvinists, even the most debauched of them." P. 212. "A tendency to Antinomianism is the bane of *Evangelical* preaching in this day." P. 364.

In the following passage of Bishop Jebb's Sermon on Rom. xiv. 17. is a beautiful picture of Evangelical religion without Calvinism, and the very reverse of Antinomianism: "But the righteousness of God's kingdom is no negative attainment. It is not merely the absence of evil, but the prevalence of good. Religion, at the just height, and in its full proportion, is the source of all virtue. It possesses and animates the entire man. In the understanding, it is knowledge; in the life, it is obedience; in the affections, it is charity; in our conversation, it is modesty, calmness, gentleness, quietness, candour; in our secular concerns, it is uprightness, integrity, generosity. It is the regulation of our desires, the government of our passions, the harmonious union of whatsoever things are true, honest, just, pure, lovely and of good report, virtuous, and praiseworthy. It is a partaking of the divine nature; a conformity to the image of God's Son; a putting on of the Lord Jesus Christ; or, in the still more expressive language of the Apostle, it is Christ formed within us."

We have here a picture of truly Evangelical religion, which has no tendency to Antinomianism in the diffusive exercise of that comprehensive charity, which is "greater" than faith; (1 Cor. xiii. 13.) of that *living* and fruitful faith, which is *animated* by charity, and without which no one can be finally justified; and which, according to the Homily on Salvation, "no justified person is without;"

of that holiness which combines faith with works, and “without which no man shall see the Lord;” of that holiness, which “fulfils the law” (Rom. xiii. 8. 10.) but expiates no sin; *that* being done by Him *only* by whom “we are justified from all things, from which we could not be justified by the law of Moses,” or by “the deeds of the law.”

December 11, 1827.

NOTE.

I have pleasure in adding to the preceding pages some important distinctions on the subject stated by my revered friend, the late Bishop of Durham, in a Note on his Charge for July 1801.

“I cannot help thinking that some misconception and perversion of the scripture doctrine of salvation may have arisen from an ambiguity in the words “saved by faith without works,” arising from the different meanings which may be annexed to them accordingly as they are spoken or written. If we could have been saved by our own good works, Christ would have died in vain. But as we cannot be saved *by works*, God has mercifully appointed that we shall be saved *by faith without works*. But to be “saved by faith without works,” that is, per fidem, nullo operum adjumento, has a very different meaning from being saved by *faith without works*, that is per fidem infructuosam. In the first sense, *without works*, is the attribute of the verb; in the second it is the attribute of the noun. The difference is still more striking in Greek. We are saved *δια πιστιως, χωρις εργαων*, but not *δια πιστιως της χωρις εργαων*. For we are saved by faith—without works; but not by *the* faith which is without works. The former sense by admitting that we are saved not by works (for our best works are far short of our duty) but by an atonement of infinitely greater value, does not exclude the necessity of good works; but the latter supposes the validity of a faith unproductive of good works, a sense contrary to the whole doctrine of scripture. To be saved *without works* (that is not by our own good works but) *by faith*, is not subject to the same ambiguity as to be “saved *by faith without works*.”

ERRATA.

- P. 20, l. 13, *read* indefectible.
P. 31, l. 12, r. Saviour.
P. 42, l. 7, r. Incumbent.
P. 47, l. 3, r. Eustathius.
—— l. 4, r. ~~εὐσταθίου~~.
—— l. 7, r. Œdipus.
P. 48, l. 1, r. Alberti's.
P. 59, l. antepen., r. eternal.
P. 64, l. 5 ab im. r. the nature.
P. 67, l. 11 ab im. r. doctrine?
P. 70, l. 4, r. virtutibus.
—— l. 5, r. credentium.
P. 72, l. 2, for 79, r. 29,
P. 75, l. ult. r. ~~διανοίας~~.
P. 86, l. 14, r. believeth not.
—— l. 6 ab im. r. Pharisees.
P. 97, l. 4 ab im. r. there.
P. 102, l. 15, r. obtestor.
P. 103, l. 3, r. justificationem.
—— l. 4, r. virtutibus.
P. 112, l. ult. r. countenanced.
P. 113, l. 8, r. strengtheneth.
P. 119, l. 13, r. first and third.
P. 120, l. 11, r. fruit of.
P. 126, l. 12, r. Christ.
P. 129, l. 7, r. *Catholicæ*.
P. 135, l. 13, for forth r. faith.

A CHARGE.

REVEREND BRETHREN,

FORTY summers have elapsed, since I first attended in this place, as an humble individual, unbeneficed and unlicensed, but not unconnected with the official duties of the day. It was my good fortune to enjoy the friendship and patronage of the learned, pious, and exemplary Prelate who, at that time, with so much honour to himself, so much advantage to the Diocese, and so beneficially for the personal comforts of his successors, presided over this See. It was my peculiar privilege to enter on this scene of his former duties, while he was yet living,—in his ninety-second year,—with all his faculties entire, with all the courtesy of his best days, his regard for the general interests of religion and literature

unabated, his love of books and literary enquiry ardent, almost as in his youth, and enjoying, to their utmost extent, the enviable comforts of a literary old age, superadded to the consolations of religion. I had hoped to profit, from time to time, by his recollections of his old Diocese, and from his friendly communications. But *Deo aliter visum*. He is gone, after a long life of piety, temperance, charity, and the most extensive beneficence, (we may confidently hope) to receive the reward of a good and faithful servant. May the remembrance of his example supply the place of personal advice.

Desirous, however, as I am, to follow his example, threescore years and ten remind me not to indulge too far in future views, having entered on the duties of this See many years later than the age at which he left it. But endeavor and hope are not excluded even from the eleventh hour of the day ; and whatever time be allotted me, it is my anxious wish to make it useful.

But be it more or less, or soon or late,—
 All is, if we have grace to use it so,
 As ever in our great taskmaster's eye.

Days of serious recollection (such as this, if rightly used, may be,) which bring us “to the law and to the testimony,”—to a faithful comparison of ourselves with our duties,—of profession with principle,—of the engagements, by which we solemnly bound ourselves at our Ordination, with the fulfilment of our promises, are calculated to answer the best of purposes. If we feel a conviction, that the end of our ministry is to promote the glory of God, and the salvation of mankind, we shall need no other consideration to impress us with a deep sense of the importance of our ministry, and the weight of our responsibility. We shall see at once that the glory of God will be most effectually promoted by the due discharge of our duties; and that even the credibility of the Gospel will be promoted or obstructed by the personal conduct of its ministers. “That they all may be one,—one in us,—that the world may believe that thou hast sent me,”—is the language of our Saviour in his prayer for the union of his disciples,—interesting and awful to all Christians individually and collectively, but above all to the Ministers of religion, who, as well as their flocks, are thus

taught, that want of union among those who profess the Gospel, is an obstruction to the Gospel. A learned and candid Dissenter from our Church has made the following observation on the passage of St. John, which I have just quoted. "This plainly intimates, that dissensions among Christians would not only be uncomfortable to themselves, but would be a means of bringing the truth and excellence of the Christian Religion in question. And he must be a stranger to what has passed and is daily passing in the world, who does not see what fatal advantage they have given to Infidels to misrepresent Christianity as a calamity, rather than to regard it as a blessing to mankind."*

So far the candid Dissenter on the subject of dissensions among Christians. But we of the Church of England have a peculiar interest in the subject ; for not only professed infidels have taken advantage of the dissensions among Christians in general, but the Church of Rome, with still greater injustice, does not scruple to charge us with heresy and infidelity under every form

* Doddridge's Expositor (John xvii. 21.)

by which we differ from the Roman Church. Whatever then can be done to promote that unity of spirit in the bond of peace, which is an evidence and test of the Christian Character, whether by individual exertions, or mutual co-operation, it is our duty to promote. Much may be effected individually, but more by mutual co-operation. And I shall rejoice to give my aid in any way, within my power, for the accomplishment of such practicable measures, as may be the subject of future consideration.

Days of serious recollection, like the present, remind us of omitted duties. No one is so diligent in his duties, who may not be benefited by such retrospects. There are two public duties, which I think it incumbent upon me to notice, and to recommend to your observance; and I do this the rather because they made no part of my circular Queries, in which I did not include the subjects alluded to, because I anticipated, in both cases, almost universally, a negative answer.

One of these subjects respects the very first Canon of our Church, by which you are required, four times every year at the least, in your Ser-

mons and Lectures, to maintain the King's Supremacy; and to teach that no foreign Power hath any jurisdiction within this realm. If this duty had been constantly performed since the first promulgation of the Canon, there would, probably, have been at this day no question among Protestants of the Church of England respecting the justice or policy of admitting to any share of political power in this country, any persons who refuse to acknowledge the King's entire Supremacy in his own dominions; and at the same time submit themselves to a foreign Power held by them, in Ecclesiastical concerns, to be superior to the sovereignty of the Realm. The inconsistency of such intrusive Power, with every natural and civil principle of society, is so obvious and insurmountable, that false pretences of religion, grounded on misinterpretations of Scripture, are necessary to give any colour to it.

The second omitted duty, to which I alluded, is the neglecting to read the Proclamation issued by his present Majesty for the restraining of wickedness and vice, blasphemy and irreligion, and for the due observance of the sabbath. A

similar Proclamation was issued in the late Reign. And so important were the objects of the Proclamation considered, that a large and most respectable Society was then instituted for carrying into effect the several purposes of this salutary Ordinance, which has subsisted to the present time very beneficially for the moral interests of society in its efforts to suppress blasphemous and immoral publications and prints. The prosecution of criminal offences has been confined to the Metropolitan Society. But the encouragement of piety and virtue by rewards of meritorious conduct among the poor has been successfully adopted by provincial Societies. The remunerative provisions of Agriculture Societies are capable of accomplishing the whole of this part of the Institution, except what relates to the encouragement of Parochial and Sunday Education, and the due observance of the Sabbath. Where Agriculture Societies have not been established, a Proclamation Society for the encouragement of piety and virtue has been found eminently beneficial. In a clause of the Royal Proclamation the parochial Clergy are directed to read the Proclamation at least four times a

year " in their respective Churches and Chapels immediately after Divine Service ; and to incite and stir up their respective auditors to the practice of piety and virtue, and the avoiding of all immorality and profaneness." A Sermon preached on the days, in which you are directed to read the Proclamation, will enable you to comment on it most usefully by practical details on its various objects.

Of the omission or neglect of ordinary duties I have little at present to observe, both because I am willing to believe that such duties are not omitted or neglected, and because I am not yet sufficiently acquainted with the local necessities of my Diocese. I shall therefore confine myself to the subject of *inadequate* duty, such as may occasionally or unavoidably arise from a plurality of cures whether primary or stipendiary. Pluralities have been at various times a subject of not very temperate discussion ; and in themselves, spiritually considered, they must be allowed to be evils, so far as every parish has a right to the entire service of its Minister, if it afford a competent maintenance. But in our very unequally endowed Church, a large portion

of the Benefices in every Diocese are of too small income for the subsistence of the Minister, especially with a family, which affords a reasonable ground of departure from the Archiepiscopal injunction, "that no Minister be allowed to serve more than one Church or Chapel in one day." The injunction is indeed accompanied with exceptions, namely, "except the Chapel be a member of the Parish Church or united to it; and unless the said Church or Chapel, where the Minister is serving in two places, shall be unable to maintain a Curate."* A Benefice of an unresident Incumbent, which can afford a stipend of eighty pounds a year, should not be served with any other Cure.

The reward of merit, and other considerations may also afford grounds for a plurality of Benefices. And it is with a view to such pluralities that I have introduced the subject, in order to recommend that the stipend of the Curate should, in such cases, not be governed by the strict parliamentary rule, but that the labourer be remunerated with *full measure pressed down and run-*

* Burn, vol. 3, page 50.

ning over. I will only add, that the Act of Parliament which enabled the Ordinary to grant a license of non-residence on account of there being no house on the Glebe, or an unfit house for the residence of the Minister, was intended solely to secure the Clergy from vexatious prosecution, and not as a license of absence from a benefice.

Days of serious recollection, like the present, are calculated to remind us of our Ordination vows and engagements, in which we expressed our conviction, that we were truly called to the ministry of the Church ; our belief in the sufficiency of the Scriptures for salvation,—our determination faithfully to administer the doctrine, sacraments, and discipline of Christ, according to his will, and the usages of the Established Church;—in which we promised to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word ; to be diligent in prayers (the prayers of domestic and personal religion,) and in the study of the Scriptures ; to be exemplary, peaceable, and charitable among all Christians, and especially among them that are or shall be

committed to our care. A Candidate for the Ministry, on a view of these solemn obligations, and of the sanctity, the abstraction from worldly cares and habits, the unwearied diligence in duties, and the learning implied in those obligations and promises, and in the incomparable Exhortation, which precedes them in the Ordination Service, might well say, "who is sufficient for these things," if the Scripture did not supply the answer, in the words of our Lord: "My grace is sufficient for thee;" and it will be happy for him, and for the Church, if the deep sense of duty, excited by the thought of these obligations, be not an evanescent impression.

Of these several engagements I shall, at present, recall that chiefly to your recollection by which we promised to be "ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word." To fulfil this engagement implies no small share of learning; such indeed as may, in some considerable degree, be expected from a Candidate who promises to comply with it, and to pursue "such studies as help to the know-

ledge of the Scriptures, laying aside the study of the world and the flesh." And though the most pious discharge of ecclesiastical duties may be performed, and not unfrequently is performed, without great learning, yet our Ordination engagements suppose nothing less than our utmost endeavors to acquire such a degree of learning, as may qualify us to fulfil our promise to be "ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word."

A learned Clergy was never more necessary to the Church for the maintenance of true religion, than it is at this day, in opposition to the errors of Popery, Unitarianism, and Fanaticism, and to provide against the probable consequences of the Mechanic Institution. Of the last I shall speak first, and in very few words. If we may judge prospectively of the Experiment, (for at present it can hardly be viewed in any other light), it seems likely to verify the common observation, that "a little learning is a dangerous thing." The institution may give mechanics science enough to excite doubts in religion, without knowledge enough to solve them. It

may create difficulties, and at the same time encourage that leaning to their own understanding which resists conviction.

The necessity of a learned Clergy will be the more obvious, when it is considered, that the errors of Popery, Unitarianism, and Fanaticism, are founded chiefly on misinterpretations of Scripture. The infallibility and supremacy claimed by the Pope and his Church, are errors so contrary to Scripture, to history, and to reason, as to be wholly unworthy of the trouble of refutation, if it were not for the pernicious consequences which have resulted from them to society and civil government. They have been abundantly refuted by BARROW in his celebrated Treatise on the Pope's Supremacy. You are too well acquainted with its contents, and their value, for me to enter into any recital of them. But if the view, which I am going to propose to you, of what is meant in Scripture by *the Church*, and its *sole foundation*; and by the last clause of the passage in St. Matthew's Gospel,* on which the papal claims of infallibility and supremacy are founded, should be

* Matth. xvi. 18.

as new to you, as it was lately to me, and as satisfactory, you will not think your time misemployed in attending to it. The words, on which the Church of Rome grounds its portentous doctrines of infallibility and supremacy, you know are these: "Thou art Peter, and on this rock I will build my Church, and the gates of hell shall not prevail against it:" that is, say they, shall not prevail against *the Church*; in which interpretation almost all Commentators concur with them, but not with their *explanation*, that by the Church was meant the *Church of Rome*, or with their *inference* from it, that the Church of Rome should never err, but should be infallible; an inference with which no one can concur, who knows any thing of the present doctrines of the Church of Rome,—or of its history from the commencement of the seventh century. Their interpretation, therefore, of the *last* clause of this passage, and the claims founded upon it, would be untenable even on the ground of fact; but it is not less so on that of grammatical construction. For the promise of our Saviour does not, as I conceive, mean that the powers of darkness should not prevail against

the Church, (for we know that they did so prevail in the fourth and tenth centuries, by the Arian ascendancy in the former, and, in the latter, by the ignorance and corruption which at that time overspread the Church), but against the Gospel, on which the Church was founded, they did not prevail. Perverted as it was on one hand, and neglected and almost unknown on the other, the Gospel was still the same Gospel that it was, when first "delivered to the Saints." "Heaven and earth shall pass away," said Christ, "but my words shall not pass away." The Gospel, which the Angel of the Apocalypse had to preach to every nation and kindred, and tongue and people, was the "*Everlasting Gospel*,"* which shall never fail, but shall continue till it has filled "the earth with the knowledge of the Lord as the waters cover the sea,"—with the knowledge of that truth which St. Peter had confessed,—the truth to which Christ came into the world to bear witness, and for which he suffered death, and on which, as on an immoveable rock, he built his Church. This then was the subject of our Saviour's promise; and the impor-

* Rev. xiv. 6.

tant word *αυτης*, which ends the clause, should be referred not to *εκκλησιας*, as is usually done, but to *πικρος*, the immoveable foundation, on which Christ built his Church.

It should also be observed that the term *Rock* cannot be applied to St. Peter consistently with the language of the text, or with the general usage of Scripture. It cannot be said, "Thou art *Rock*, *πικρα*, and on this rock I will build my Church," without altering the original text, or giving to the term *πικρος* a meaning contrary to all legitimate authority.* If it should be said that *Cephas*, the name first given to Simon by our Saviour, means in Syriac both *stone* and *rock*, both *πικρος* and *πικρα*, we reply that the former meaning was unequivocally appropriated by the Evangelist (John i. 42.) who interpreted Cephas by *πικρος* and not by *πικρα*. The words therefore cannot be translated "Thou art *Rock*" without an unauthorised departure from the original term, or from its legitimate sense; nor can the term *Rock* be applied to St. Peter, or to any man, consistently with the general usage of Scripture, in which the term, in a personal sense,

* See the additional observations, p. 44.

is confined to God and to Christ. David, in his Psalm of Thanksgiving, says, "God is my Rock and my fortress and my deliverer;" and again, in the same Psalm: "Who is a Rock save our God?" and in another Psalm, "God only is my Rock;" of whom Moses also says: "He is the Rock." (Deut. xxxiii. 4.) To St. Peter, personally, of all the Apostles, the term appears most inapplicable; but to the truth expressed in his confession it was most appropriate.

Roman Catholic writers in making St. Peter the rock on which the Church was built, have altogether lost sight of what is meant in Scripture by the Church. The Church is a congregation of believers in Christ, established in the faith, (Acts xvi. 5.) built up in Christ, (Col. ii. 7.) built on the faith of Christ. (Jude xx.) The Church, says St. Paul, was "built on the foundation of the Apostles and Prophets," (that is on the foundation laid by the preaching of the Apostles, and the predictions of the Prophets,) "Jesus Christ himself being the chief corner stone," that on which the whole building rests. (Eph. ii. 20.) St. Paul, speaking here of the Ephesian Church, says "Ye are built,"—and

again, “ Ye are builded together for an habitation of God through the Spirit.” (Eph. ii. 22.) To the Corinthians he says, “ Ye are God’s building.” (1 Cor. iii. 9.)

We find here the *Church* clearly distinguished from its *foundation*,—the *building* from the *faith* on which it was built. Believers in Christ are the building; and Christ, or faith in Christ, is the foundation. There is a passage very apposite to our subject, in St. Peter’s first Epistle (ii. 4, 5.) in which he also speaks of Christ as the chief corner stone of the Church, and calls the Church collectively, “ stones ” of the building : “ Ye also, as living* stones, are built up a spiritual house.” Of this “ spiritual house,” or “ God’s building,” as St. Paul calls the Church, composed, as it was, of believers in Christ, St. Peter was a part, one of the “ living stones,” a *λίθος*, therefore and not the *περίολος*. He, like the rest of the Church, was built on the faith,† which he

* In the common translation it is “ *lively stones* ” *ζῶντες*, though in the preceding verse the same term *ζῶν* is translated *living*.

† Building up yourselves, beloved, on your most holy faith. (Jude xx.)

confessed. The Church, therefore, was not built on St. Peter; for, as we have seen, he was a *part* of it; nor was he the rock, or foundation, on which it was built; for “that rock was Christ,” (to use the words of St. Paul on another subject,) and that foundation was Christ; for “other foundation can no man lay than that is laid, which is Jesus Christ.” (1 Cor. iii. 11.)

Christ, (that is, the doctrine concerning Christ, derived from the Prophets and Apostles,) was the foundation, the sole foundation, of Christianity, and of the Christian Church. The Prophets and Apostles were not themselves the foundation of the Church, but they *laid the foundation*; as St. Paul says of himself to the Corinthians (1 Cor. iii. 10, 11.) “as a wise master-builder I have laid the foundation,—which is Jesus Christ.” Believers in Christ were both the building and the builders. They were every thing in and of the Church, but the foundation on which it was built.

The turn indeed of the whole passage of St. Matthew’s Gospel shews that the truth, which St. Peter confessed, was the Rock, on which Christ promised to build his Church. The great

importance of this confession is marked by the *blessing*, which our Saviour conferred upon it : “ Blessed art thou, Simon Barjona ;” and by its *divine origin* : “ Flesh and blood hath not revealed IT unto you, but my Father which is in heaven.” The connection of the three leading points—*ἀπειράνυσεν* (ARTO understood)—*ἐν τῇ τῆς πέτρας*, and *ἀρχῆς*, shews that the truth confessed by St. Peter, was *that* against which the powers of darkness should not prevail. On the doctrine so revealed, and confessed, the Christian Church was built ; and the divinity of its origin was an indefectable pledge of its perpetuity.

If now we bear in mind that *πέτρας* is not *πέτρα*, that, in the language of Scripture, there is no spiritual rock but God or Christ, that the Church was “ a spiritual house ”—“ God’s building,”—(of which believers in Christ were collectively and individually “ the living stones ”)—“ built up in Christ—on faith in Christ ;”—and that Christ was the *sole* foundation, on which it was built ;—and, moreover, that the foundation was laid by the Prophets and Apostles in their predictions, confessions, and preaching ; there will remain no doubt that St. Peter’s *confession* and

not himself, was the Rock, on which Christ promised to build his Church ; and that the infallibility claimed by the Pope and his Church, on the ground of this passage of St. Matthew, is founded on a most erroneous misconception, and misinterpretation of the Scripture.

I have dwelt the longer on this important passage in St. Matthew, and on the Papal abuse of it, because on the assumed infallibility of the Roman Church depend all its errors and corruptions, which distinguish it from the Church of England ; and that pretended Supremacy, which alienates our fellow-countrymen, who are its subjects, from the allegiance, which is due to their natural Sovereign.

The two Churches are, as Jortin says, *littora littoribus contraria* ; yet an attempt has been lately made by persons of very high authority among the Romanists of Great Britain, to explain away, without renouncing, the idolatry, superstition, and disloyalty of the Romish system, (by an artifice as old as the Reformation,) disclaiming doctrines contained in Pope Pius's Creed, professed on oath by priests and converts, and maintained in the daily usage of their

Church ;—rejecting the charge of disloyalty, though they continue to give that honour to the Pope, which is due only to the King ; and have bound themselves by an oath to the Pope to disclose to him all secret councils opposed to his interests ;—professing the most perfect and entire obedience to the civil government, though they refuse that allegiance to the King, which is his prerogative by the common and statute law of the land,—complaining that they are deprived of the rights of British subjects, though nothing can entitle them to those rights but submission to the laws and to their natural Sovereign. None but *fellow* subjects are entitled to *equal* civil rights. That *they* are not our *fellow*-subjects, seems at length to be felt by themselves, and to be intimated in their designation of us Protestants, not as their fellow-*subjects*, but their fellow-*countrymen*. The designation is correct. May, then, a just sense of the *common interests*, which should unite the hearts of all fellow-countrymen ;*—and may a fellow-feeling for that

* The judgement of their *fellow countrymen* on their claims may be collected from a comparison of the petitions

revered name, *quæ omnes caritates complectitur*, at length induce them to renounce their foreign yoke, which is warranted neither by Scripture nor reason, but is contrary to both, as well as to the laws of their country.

Of such renunciation of their errors there is, indeed, little probability, so long as they continue to assert, that the doctrines of their Church are *misconceived* and *misrepresented* by Protestants, and condemned *without enquiry*; though the doctrines, which we condemn, are comprised in the narrow compass of their public Creed, and are intelligible (it must be supposed) to the meanest capacity, because they are declared by their Church to be necessary to Salvation; and though the most powerful of their opponents were bred up in their Church, such as Cranmer, Jewel, and Reynolds, and others of our Reformers; or were, in later times, men of profound inquiry, like Moreton, and Stillingfleet, and Chillingworth; not to mention the most re-

for and against the claims, presented to both Houses of Parliament during the last Session (1826.) Even in the Commons, the petitions against the claims were 387 to 59 for them; and in the House of Lords there were 509 to 78.

cent* examples, in our own times, of men, who, having renounced the errors of Popery, have successfully refuted its doctrines, and laid bare its idolatries, superstitions, and immoral principles.

Many persons, who are most averse to the corruptions of Popery, are nevertheless advocates for the *claims*, as they are called, of the Romanists. They claim to be put on the footing of good subjects, without fulfilling the very first law of civil obedience. Their advocates plead for this most anomalous immunity, as an indulgence to conscience on account of their religion.

They claim, on account of their religion, a dispensation from the laws. James II. forfeited his Crown for granting the dispensation, which the Romanists now claim; and he granted it on account of their religion.

They claim a dispensation from the constitution of their country. Protestants, on the

* Most important service to the cause of truth and Protestantism has been done by the Rev. Blanco White, in his account of the causes of his renunciation of the errors of Popery, and his defence of himself against the calumnies of his old associates,

contrary, claim the inviolable integrity of that constitution, as established by law, and guaranteed by the oath of their Sovereigns. And what is the religion, for which this claim of the Romanists is set up? As far as the claim of dispensation, and the plea of conscience, are concerned, the religion is founded on false interpretations of Scripture, and falser inferences from it. Let Lactantius answer the question: *Dubium non est quin religio nulla sit ubicunque simulachrum est. Beyond all doubt, wherever there is an image* (that is where an image is venerated with the external act of worship by bowing down to it, in violation of the second commandment,) *there is no religion.* The Church therefore that tolerates such an offence against the sovereignty of God, and not only tolerates, but enjoins it, and not only enjoins it, but anathematizes all who do not comply with it, is, in the judgement of Lactantius, *a Church without religion.* Yet for the sake of this irreligious, this foreign Church, is the claim made, for dispensing with that allegiance, which is required by the common and statute law of the land, and is the test of Popery, and the security of our Protestant establishment.

The errors of Unitarians, though destructive of faith, are not so injurious to society and civil government as those of Popery; yet are they very erroneous and strange doctrines, which we are bound, *Deo juvante*, with all faithful diligence, to banish and drive away. Their errors chiefly arise from too partial and limited views of Scripture. Many are the passages, which are wholly subversive of their opinions, such as the first verse of the Gospel of St. John, the third chapter of the first epistle of St. Paul to Timothy, and the second of his epistle to Titus. But I select the 20th verse of the fifth chapter of St. John's first epistle, on account of its connection with the before mentioned verse of St. Matthew's Gospel.

St. John says, "We know that the Son of God is come, and has given us an understanding that we may know him that is true." The Jews had long been in expectation of the Messiah. False Christs had, in consequence, made their appearance; and our Saviour had forewarned his disciples against future attempts, that might be made to deceive them. They had not to inquire, as the disciples of the Baptist

did, "Art thou he, that should come, or look we for another." St. John therefore says, "*We know, that the Son of God is come.*" The same revelation from God, which taught St. Peter that Jesus was the Christ, the Son of the living God, taught the same truth to the rest of the Apostles, "Flesh and blood did not reveal it unto them but the Father which is in heaven." (Matth. xvi. 18.) "No man," said Christ, "can come to me except the Father draw him." (John vi. 44.) It was the Father therefore, who, in this passage of St. John, is declared to be the revealer of him that is true,—the true Son of God, the true Messiah. The sense of the passage therefore will be this: "*We know that the Son of God, the Messiah, is come, and God has given us an understanding that we may know τὸν ἀληθινόν,* the true Messiah, and we are in, that is, disciples of, the true Messiah, even in Jesus Christ, the Son of God.*"† This

* Ἀληθινός and ἀληθεια are terms appropriate to the Son of God. Rev. xix. 2. iii. 7, 14. John xiv. 6.

† Οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διανοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν—"We know that the Son of God

interpretation removes all ambiguity from the language, and decides indisputably the application of the concluding clause to Jesus Christ: "This is the true God, and eternal life."

We have here (as elsewhere) St. John's testimony to the true Divinity of Christ. As the three Divine Persons, or hypostases, of the Deity, are equal in their Divine attributes,—are all omnipresent, and therefore are one in that supreme attribute of the Divine nature, each must be the true God,—the only true God, there being only one God. St. John therefore in his Gospel expressly uses this term respecting the Father. "This is life eternal, to know thee, *the only true God*, and Jesus Christ, whom thou hast sent." As Leslie long ago observed, St. John does not here apply the term *exclusively* to the Father, he does not say, to know *thee only* to be the true God; for the three Divine Persons being, in the unity of the Divine omnipresence, only one

is come, and *God* has given us an understanding, that we may know the true *Son of God*, the true *Christ*. *Θεός* is to be supplied here as in ver. 16 of this chapter: *αἰτησὶ καὶ δώσει*, where there is a similar change of person: "He shall ask, and *God* shall give."

God, each is, in his individual nature, the only true God. The sole exclusion is of the idols of the Gentile world, and the fictions of the Gnostic heresy. In his Epistle, St. John has expressed this exclusion, where, after the words, "This is the true God, and eternal life," he adds, "Little* children, keep yourselves from idols."

The passage of the Gospel may be usefully considered, as a compendium, or rather, the general ground, of the Athanasian Creed. The Creed contains a declaration of the condition of our salvation, as depending on a right faith in the *unity of God*, and in the *incarnation of Jesus Christ*. Whoever will be saved, must believe, that there is only one God, and one Lord, Jesus Christ, the Son of God, the Messiah. This is the sum of the Creed, corresponding with the language of St. John, "This is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent." The substance of the Creed consists of details asserting the Divinity of the Three Persons of the Deity, and their

* Or, rather, *dear children*, τέκνα, which, in its diminutive form, is expressive of endearment.

unity in one God ; and the humanity as well as the Divinity of Jesus Christ.

As the directions of the Rubric, and your declaration of Conformity, require the recital of the Athanasian Creed on certain solemn days in your respective Churches and Chapels, you may usefully take occasion, on those days, to explain to your congregations the grounds of the Creed, and the reasons of its distinctions, as guards against the heresies, which it was meant to obviate;* and I recommend to your notice

* “ Now although these contentions were cause of much evil, yet some good the Church hath reaped by them, in that they occasioned the learned and sound in Faith to explain such things as Heresy went about to deprave. And in this respect, the Creed of Athanasius, first exhibited unto Julius, Bishop of Rome, and afterwards (as we may probably gather) sent to the Emperor Jovinian for his more full information concerning that Truth which Arianism so mightily did impugn, was both in the East and the West Churches accepted as a treasure of inestimable price, by as many as had not given up even the very ghost of belief. Then was the Creed of Athanasius written, howbeit not then so expedient to be publicly used as now in the Church of God.” (HOOKER’S *Ecclesiastical Polity*, Book 5, Sec. 42.)

“ Albeit, conflict with Arians brought forth the occasion of writing that Creed which long after was made a part of

and imitation, a short Tract on the subject by Dr. Miller of Armagh, as a model of simple, perspicuous, and concise exposition of the Creed.

The third class of errors in doctrine, to which I before alluded, is that which tends directly, though not avowedly, to Antinomianism, and is the more to be guarded against because it appears to arise from a doctrine of St. Paul, and to be warranted by one of the Articles of our Church misunderstood. The 11th Article says, that "We are accounted *righteous* before God only for the merits of our Lord and Savior Jesus Christ, by faith, and not for our own works or deservings." Instead of *accounted righteous*

the Church Liturgy, as Hymns and Sentences of Glory were a part thereof before; yet cause sufficient there is why both should remain in use, the one as a most divine explication of the chiefest Articles of our Christian Belief, the other as an heavenly acclamation of joyful applause to his praises in whom we believe; neither the one nor the other unworthy to be heard sounding as they are in the Church of Christ, whether Arianism live or die. Against which poison likewise, if we think, that the Church at this day needeth not those ancient preservatives, which ages before us were so glad to use, we deceive ourselves greatly." (*Ibid.*)

St. Paul uses the term *justified*. The whole difficulty of the subject, and the supposed discordance between the doctrine of St. Paul and St. James, consist in the complex meaning of the terms *justified* and *righteous*. St. Paul in his sermon at Antioch (Acts xiii. 39) says: "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses." St. James, with an apparent contrariety says: "Ye see then how that by works a man is justified, and not by faith only (ii. 24.) But however contrary in appearance the language of one Apostle is to the other, there is nothing contradictory in their doctrine. For St. Paul says, as explicitly as St. James, "not the hearers of the law are justified before God, but the doers of the law shall be justified," (Rom. ii. 13.) which is a comment on our Saviour's words; "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father which is in heaven;" a declaration which is exemplified by our Lord in the parable of the talents, and in the rewards with which the Son of Man will recompense at the last day the various virtues of a good life.

Good works therefore, as well as faith, are not only available but necessary to salvation. It is true that "without faith we cannot please God," and not less true that "without holiness no man must see the Lord." It must be observed too that the faith by which we please God, consists in "believing not only that God is, but that he is a *rewarder* of them that *diligently seek* him." (Heb. xi. 6.) *Reward* is proposed by our Saviour as a motive to a good life: "Do good, and your reward shall be great," (Luke vi. 33.); and he has promised to reward every man according to his works, (Math. xvi. 27.) The hope of reward sustained the faith of Moses: "for he had a respect unto the recompense of the reward." And we know with what joy and confidence St. Paul looked forward to his reward. "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of *righteousness*, which the *righteous* judge shall give me at that day; and not to me only, but unto all them that love his appearing," (2 Tim. iv. 7, 8.); or as St. James expresses himself, "the *crown of life*, which the Lord hath promised to all that love him." (i. 12.)

Good works to be truly acceptable unto God must be grounded on faith. They are however not only evidences and fruits of faith, but are necessary to the very *existence* of a true faith. "If any man (says Christ) will *do* the will of God, he shall *know* of the doctrine, whether it be of God." (John vii. 17.) A life at variance with the Gospel is predisposed against the belief of it.

When therefore we find in the Articles of our Church, that we are accounted *righteous* before God, only for the merit of our Lord and Saviour Jesus Christ, the term *righteous* must be understood in the sense of *pardon*; we are acquitted of our sins, and of the punishment due to them, only through the merits of Christ's death. But in the Gospel it is used also to express active virtue; and they are therefore accounted *righteous* who are *beneficent* to their fellow creatures. (Matth. xxv. 46.) St. John uses this emphatical caution on the subject, "Let no man deceive you; he that *doeth* righteousness is *righteous*." (1 John iii. 7.)

In relation then to the pardon of our sins, we are justified and accounted righteous, only

through the merits of Christ ; in respect of our duties, they only are justified and accounted righteous, who are doers of righteousness. Our Saviour's Parables, his Sermon on the Mount, and other discourses, afford the surest correctives of antinomian principles ; and constitute an ample and solid basis for a course of Christian ethics.

Though I have already detained you so long, I am unwilling to omit this opportunity of offering a few remarks, which may serve to remove some of the difficulties, in which the important subject of regeneration is involved by its opposite disputants ; one party being charged with making baptism alone sufficient for our salvation, the other, with reducing it to a formal and almost unnecessary rite. Of the two extremes the latter is much the more common. By some a question has been raised, whether regeneration be inseparable from Baptism, which could never be made a question, if the subject be determined by *his* words who first proposed it. Regeneration, or the *new birth*, as explained by our Saviour, is being born of water and the Spirit, not of the Spirit only, but of water and the Spirit, which

takes place *only* and *always* at Baptism. Regeneration, in this primary sense, is an acquittal from the guilt of original sin, is applicable to infants as well as to adults, and is inseparable from Baptism. The baptized person is placed in a new state or condition by the remission of original and actual sin ; he is no longer what he was by his natural birth, a child of wrath, but is regenerated, and become a child of grace, of favor and adoption.

Regeneration, in its secondary sense, is a spiritual change, or conversion, from actual sin, after baptism, by the grace of God. The converted person is then born of the Spirit, but not now of water and the Spirit. The term in this sense is applicable only to adults or other persons subsequently to infancy. The whole contention on the subject has arisen in great measure from confounding the primary and secondary meaning of the term regeneration. Baptism is not conversion, though it may be accompanied with it, and conversion is not regeneration without its outward and visible sign. Baptism will not save from sin committed after baptism without conversion ; nor, we may be assured by our

Saviour's words, and the corresponding practice of the Apostles, will conversion save without Baptism those who can partake of it, and do not.

The importance* of Baptism is evident from our Saviour's declaration: "He that believeth and is baptized shall be saved;" but its necessity has been underrated by some disputants on the subject, because it is said that the words which follow in the Gospel: "He that believeth not shall be damned;" without adding the want of Baptism to the want of belief as a cause of condemnation. But the addition was unnecessary, both because unbelief necessarily implied the want of Baptism, and was of itself a cause of

* The Sentence of a learned ecclesiastical Judge, by which it was decided, that the Church Service should be read by the Clergy, if required, over the corpse of a person not baptized according to the usage of the Church of England, has a tendency to lower the importance and necessity of Baptism, and the authority of the established Church. Yet a Clergyman, who may think such sentence contrary to the Rubric of the Common Prayer, may conscientiously submit to the law so interpreted by an ecclesiastical Judge. He may not less conscientiously (I think) refuse to read the Service, if he is prepared to risk the expence of prosecution, and to make the ultimate appeal.

condemnation ; and because the necessity of Baptism is expressed by our Saviour's first declaration : " Except a man be born of water and the Spirit," that is, except he be baptized, " he cannot enter into the kingdom of Heaven."

The rite of Confirmation derives all its importance from the imperfect act of infant Baptism. It is the completion* of Baptism, and the seal of the benefits to be derived from it. It has an outward and visible sign, the *imposition of hands*, and an inward and spiritual grace, the *remission of sin*, the confirmed grace of Baptism. Yet it is not a distinct Sacrament from Baptism ; for though it has a different outward and visible sign, yet it has no other spiritual grace than that of Baptism, of which it becomes the seal and ratification by the voluntary act of the Catechumen.

I shall now, REVEREND BRETHREN, not detain you longer than by a reference to a few of the subjects of my *circular Queries*. By in-

* In the ancient language of Britain it is distinguished by an appellation very significant of its purpose, as the completion of Infant Baptism. It is called *Bydded yr Esgob*, the *Bishop's Baptism*.

fant Baptism we are made Christians by proxy. Our Sponsors enter into covenant with God for us. In our name they profess their belief in the Christian faith ; they promise to renounce all sin and wickedness, and to keep God's holy will and commandments all the days of their life. They make this profession and promise, it is much to be feared, without thinking of the serious obligations contracted by them ; often very ill informed of what they profess to believe ; and, perhaps, without the smallest intention of fulfilling the duty which they have taken upon themselves. These are painful considerations, which throw a great weight of responsibility on us, their ministers, to provide, as far as in us lies, against the ill consequence of committing such a trust to incompetent, and, perhaps, in other respects, most unfit Sponsors. Confirmation, if children are well prepared for it at home, or at school, or at Church, may remedy the evil, so far as the children are concerned. But among the poorest of the poor, both Parents and Sponsors, are, if not wholly ignorant of the first principles of the Oracles of God, yet are they unable to instruct the Children in the terms

and conditions of the Baptismal Covenant, or of that rite, by which a child realizes that act, which, in his infancy, was done in his name. Here then occurs an important duty on the part of a Minister of a Parish. Parents of all conditions are to be reminded of their natural duty, and Sponsors of their spiritual engagements. A Sponsor, who pledges himself, to the keeping of God's commandments, and to the walking in them all the days of his life, should be taught, as far as may be, to feel how nearly it concerns him, for his own sake, as well as his God-child's, to live the life, that ~~he~~ has most solemnly promised to do.

Of the other sacrament, the Lord's Supper, I will only observe at present, that children and others who have been confirmed, should be encouraged to attend it, as soon as conveniently may be after their confirmation. From the answers to my Circular Queries I am sorry to find, that alms are not so universally given at the Lord's Supper, as they ought to be, consistently with those most interesting introductory sentences, and exhortations to charity, which precede the administration of the sacrament.

In one of my Circular Queries it was my object to remind you of the duty and necessity of adhering strictly to the directions of the Rubric, and to the language* of the Common Prayer, from which we have no authority to vary in the *public* ministry of the Church.

There is another of my Queries respecting *prayer meetings* among the poor under the direction of their Minister, which I recall to your recollection, because I find from some of the answers to the Queries that its purpose was not sufficiently understood. The poor are, on Scripture principles, special objects of a Minister's care ; and in most parishes there are poor persons, who, by age, sickness, or other infirmities, are disabled from attending any place of public worship. But they can assemble under some neighbour's humble roof, where their Minister would perform a kind and most beneficial service by meeting them, and reading to them

* In this strict adherence to the language of the Common Prayer, I include the not substituting *who* for *which*, *condemnation* for *damnation*, *assist* for *prevent*, *holy* and *religious life* for *good living*, &c.

a few appropriate prayers, and some short discourse suited to their age and necessities.

With one more suggestion I will conclude. A parish sometimes suffers from the superannuation of its officiating minister, or from excess of duty above his utmost diligence or health, where the smallness of the income incapacitates the Incumbent from providing himself with an assistant Curate; or, if the Curate be the superannuate, the parish cannot be relieved by his removal without extreme distress to him, and perhaps to a large family. It is therefore most desirable that there should be a fund in every Diocese for the relief of superannuated Curates and Incumbents, or, rather, for the relief of parishes which are suffering in their spiritual interests from the unavoidable incapacity of great age or infirmity. A Church-union Society which should unite the co-operation of district committees, clerical meetings, and charitable funds, might be established with extensive benefit to this diocese. I have seen the good effects of a Church-union Society in my former Diocese, various and valuable beyond our utmost expectations; and I have no doubt that, with God's blessing on our endea-

vours, such a society, though less wanted here, might yet be very beneficial in this. Without that blessing our utmost efforts will, in all cases, be ineffectual ; and with it the humblest instruments “ can do all things through Christ that strengtheneth them.” For that blessing, then, and that strength to aid us in all our duties, let us unite our prayers ; and, if we ask according to his will, we shall not ask in vain ; for we may be assured, that the special grace, which, “ preventing us, doth put into our minds good desires, will finally bring them to good effect.”

✱

END OF THE CHARGE.

ADDITIONAL OBSERVATIONS.

P. 16.—If in the preceding pages it has been proved from Scripture, that the Church is “a spiritual House,”—“God’s Building,”—“built on the faith of Christ,”—that the Apostles, Disciples, and other believers in Christ, were this Building, the “living stones” of the structure,—and that Christ, or the faith of Christ, was the sole foundation, on which the Church was built;—that the structure of the Church is one thing, and the foundation another,—that the Prophets and Apostles were not themselves the foundation, but the layers of the foundation; and, consequently, that neither St. Peter nor any other of the Apostles, or believers in Christ, could be the foundation or rock, on which the Church was built: if this has been proved from Scripture, it will be unnecessary to prove further, that in the Greek of the New Testament, and the Septuagint, *κεφαλαιος* and *πικρα* are not synonymous terms. But it may not be without its use to shew, that for want of a right view of what in Scripture is meant by the *Church* and its *sole foundation*, very learned men, not only Papists, but Protestants, have been misled in their interpretation of Matth. xvi. 18.

KUINOEL, one of the latest of the German commentators on the Gospels, in his *Commentarius in libros Novi Testamenti historicos* (Lipsiæ 1816) who follows the *modern* papal interpretation of Πίτερς, and explanation of Πίτερς, says (1) that they, who by Πίτερς understand *Christ*, or St. Peter's *confession of Christ*, would never have so interpreted the word, if Roman Catholic writers had not made use of the passage in support of the Pope's infallibility and supremacy ; and (2) that there is no difference between Πίτερς and Πίτερς : " nullum discrimen his vocabulis inest." He is mistaken in both assertions.

(1) The majority of the most ancient Fathers, Greek and Latin, long before the papal abuse of the passage, interpreted Πίτερς not of St. Peter, but of his *confession* ; among whom are five *Popes* before the commencement of the seventh century : Eutychianus A. D. 275. Leo M. 440. Felix III. 483. Felix IV. 526. Gregorius M. 590. See Casaubon's *Exercitationes c. Baronium*, Suicer's *Thesaurus* V. Πίτερς, and Calovius's *Biblia Illustrata* ad loc. Chrysostom (Homil. xiv. in Matth.) explains ἐπὶ ταύτῃ τῇ Πίτερς by ἐπὶ τῇ πίστει τῆς ὁμολογίας, and in his clxiii. Homil. he says : ἐπὶ ταύτῃ τῇ Πίτερς οὐκ ἔστιν ἐπὶ τῇ Πίτρη, οὐτὶ γὰρ ἐπὶ τῷ ἀνδρὶ, ἀλλ' ἐπὶ τῇ πίστει τῇ ἑαυτοῦ ὁμολογήσει ἐκκλησίαν. Augustin, in his Tractat. x. in Epist. i. John : Quid est, super

hanc petram ædificabo ecclesiam meam? super hanc fidem, super id quod dictum est, Tu es Christus Filius Dei. These two authorities may suffice out of very many, to shew that the Protestant interpretation did not originate from opposition to the Church of Rome. But I add to them the testimony of Basilius Seleuciensis (A. D. 448) because, with the same interpretation of *πetra*, it states the relation which *Πετρος* has to *πetra*. In his Orat. in Matt. xvi. 18, he says, *Ταυτην την ὁμολογiam πετραν καλεσας ὁ Χριστος, Πετροι ονομαζει τον πρωτος ταυτην ὁμολογησαντα· γνωρισμα της ὁμολογias την προσσηγοριαν διδουσαντος· αυτη γαρ αληθως της αληθειας πετρα· αυτη της σωτηριας ἡ κρησις· τουτο της πιστως το τειχος· ουτος ὁ της αληθειας θεμελιος· θεμελιοι γαρ αλλοι ουδεις δυναται θιναι παρα τον κοιμητοι, ὃς εστιν Ἰησους Χριστος*: “When Christ called the confession *πιτρας*, he gave the name of *Πετρος* to him, who first confessed it, making the name an index of his profession; for it is truly the rock of the truth; it is the basis of salvation, the bulwark of faith, the foundation of the truth: for other foundation can no one lay, than that which is laid, Jesus Christ.”

(2) He is not less mistaken in translating *Πετρος*, *Rock*, and in asserting that there is no difference between *πετρος* and *πιτρα*. The difference is great. Greek grammarians, quoted by Casaubon, p. 341, say: *Πιτρα* is one thing, and *Πετρος* another, for *πιτρα* is a rock, or a great stone

(saxum ingens); *πετρος*, a small stone, (lapis) such as *χερμαδης*, and *χερμαδα*, so called by the Greeks from filling the hand." Eustalhius on Iliad, N. 137, defines *πετρο* and *λιθος* to be *το της πετρας απντημεθεν*. Kuinoel quotes as examples that *πετρος* means a *rock*, Herodotus ix. 55. Callimachus's Hymn to Apollo, v. 22. Sophocles Oed. Tyr. 242. and Æschines Socraticus Dial. iii. 21. He does not quote the words. I give them here to shew, that *πετρος* does not signify *rock* in any one of the instances, which he adduces.

Herodotus ix. 55. *Λαμβανει πετρον αμφοτεροσι τασι χερσι*, *he takes up a stone with both hands*. Callimachus Apoll. 22.

Και μεν ὁ δακρυοεις αναβαλλεται αλγεια ΠΕΤΡΟΣ,
ὅστις ἐν Φρυγῇ διςτος ΔΙΘΟΣ ἐστηρικται.

It was the *stone* into which Niobe was changed, and which Callimachus, in the second line, calls *λιθος*. Sophocles Oed. Tyr. 342.

— και γαρ αν πετρου
Φυσιν συγ' οργανειας.

You would provoke a stone. In the passage of Æschines Socraticus, Dial. iii. 21, *Σισυφου πετρος ανηνυτος*, the *πετρος* was not a *rock*, but a *stone*, which Homer calls *λαας αναιδης*. Apollodorus (ed. Heyne, p. 43) distinguishes it from *πετρα* by describing Sisyphus as *πετρον ταις ΧΕΡΣΙ, και τη κεφαλη ΚΤΑΙΩΝ*.

KUINOEL refers his reader to Albertis's note on Matth. xvi. 18, in which that learned Critic says that the Attic writers used *πῆρος* for *πέτρα*. But would it therefore follow, that we should explain the *common* or *hellenistic* greek of the New Testament by a rare Attic idiom? There is no instance of such use of *Πέρος* in the Septuagint, as may be seen in Trommius's *Concordantia* or in Schleusner's *Thesaurus Vet. Test.* and the only passage in the New Testament, in which *πῆρος* occurs, as an appellative, is in John i. 42, which should be interpreted, *a stone*, (as it is rendered by our Translators) from the Septuagint, rather than from the language of poets and Attic writers.

If *Πέρος* had meant *Rock*, it would, no doubt, have been written : *καὶ ἐπὶ ταύτῃ τῇ Πέτρῃ οἰκοδομήσω μου τὴν ἐκκλησίαν*. But, as Chrysostom observes, Christ “ did not say *ἐπὶ τῇ Πέτρῃ* for he did not build his Church on the *man*, but on his *faith*.”

Dr. Campbell translates our passage thus : “ I tell thee likewise, Thou art named *Rock* ; and on this rock I will build my Church, over which the gates of hades shall never prevail.” And in his notes he observes, that in the English version [Thou art Peter] “ the allusion to the “ name, though specially intended by our Lord, “ is totally lost. There was a necessity, therefore,

“ in English, in order to do justice to the declaration made, to depart a little from the letter.”

Dr. Campbell acknowledges, that the term *Rock*, is a departure from the letter of the original; it gives to *πικρος* the meaning of *πικρα*; and thus two terms, though very different in their common acceptation, are in this passage rendered in the same sense. Such rendering therefore being a departure from the letter, ought not to be admitted. But it was adopted in order to preserve an *allusion* which is said to be totally lost in the English translation: “Thou art Peter.” The allusion intended by our Lord is not only not lost in the English translation, but is more correctly preserved than in the term “Rock.” For *Peter* (as we have seen) means not a rock but a stone. The Apostle was one of the “living stones” of “God’s building,” the Church. St. Peter calls other believers in Christ *λιθοι, ζωοντες λιθοι*. But Simon was called not *λιθος*, but *πικρος* from the allusion of the name to *πικρα*, the rock on which the Church was built. It is one of those instances of *paronomasia* so common in the Old Testament. “Adam called his wife’s name Eve because she was the mother of all living.” (Gen. iii. 20.) The name *Eve* has the same allusion to *living*, which *Peter* has to *rock*. A reader of Hebrew sees the relation

between the terms *Eve* and *living*; and it might, if such version had been necessary, have been translated: Adam called his wife's name *Life* because she was the mother of all *living*; but it was not necessary to give a new name to the mother of mankind for the sake of the English reader. And thus: "Is he not rightly called Jacob; for he hath supplanted me." The name *Jacob* has the same allusion to *supplanted* as *Eve* has to *living*. But is it therefore necessary to change the Patriarch's name to accommodate the English reader?

If Dr. Campbell had translated the passage: "Thou art *Stone*;" there would have been no departure from the letter of the original; for St. Peter was one of "the *living stones*" of "God's building;" but he was not the *Rock* on which the Church was built, Christ alone, or the faith of Christ, being that Rock. The substitution of *Stone* for *Peter* would be as unnecessary as *Life* would be for *Eve*; but the term would be less erroneous than *rock*, because it does not make an Apostle the foundation of the Church. The following gloss of Phavorinus V. ΠΕΤΡΑ, (which should be added to Ernesti's *Glossæ Sacræ Hesyhii*, Suidæ, Phavorini, &c.) shall close these observations. Πέτρα στήλια ἵστι, πιστὶς ἀρραγὴς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς οἰκοδομὴν ψυχῆς ἐν τῇ ἡγεμονικῇ θιμελῇ προθιμελιουμένη.

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BY JOHN MILTON.

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AND UNIMPEACHABLE SINCERITY.**

BY THOMAS BURGESS, D.D. F.R.S. F.A.S. P.R.S.L.
Bishop of Salisbury.

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JUSTIFICATION BY FAITH ONLY :

IN WHAT IT CONSISTS,
TO WHAT INSTITUTION IT BELONGS,
AND
WHAT RELATION IT BEARS
TO
FINAL JUSTIFICATION :

SHEWN
FROM THE SCRIPTURES,
FROM CRANMER AND HOOKER,
AND
FROM THE HOMILIES, ARTICLES, AND LITURGY
OF
THE CHURCH OF ENGLAND :

IN ILLUSTRATION AND DEFENCE
OF
BISHOP BULL'S
HARMONIA APOSTOLICA.

*The following Pages so far exceed the limits
of an APPENDIX to a Charge, that they are
printed here, and separately, as a distinct
TRACT.*

THE great principles of Christianity, in which all Christians are agreed, are, that "Christ died for our sins, and rose again for our justification;" that "the blood of Jesus Christ cleanseth from all sin;" and that "there is no other name under heaven, given among men, whereby we must be saved." When, therefore, the most zealous opponents of justification by *faith and works*, admit from the Scriptures, that "God is a rewarder of them that *diligently seek him*," (Heb. xi. 6.) and that "in the next life every man will be rewarded according to his *works*;" (Matth. xvi. 27.) that "without holiness," that is, without *faith and works*, "no man shall see the Lord;" (Heb. xii. 14.) and that "Christ is the author of salvation to all them that *obey him*;" (Heb. v. 9.) when it is admitted also from Augustin, that "*Inseparabilis est bona vita a fide, quæ per dilectionem operatur*;" and from the Homilies, that "there is a work, in which be all works, that is, faith, which worketh by charity;" it

would appear strange, that in the nineteenth century, there should be any dispute about the nature and extent of a justifying and saving faith, (especially after the elaborate and successful researches of Bishop Bull* on the subject,) if Tertullian had not long ago taught us not to be surprised nor disturbed by such differences of opinion on any subject of religion, for that such differences are, perhaps, permitted by Providence as trials of our faith.

The celebrated passage of St. Paul (Rom. iii. 28.) “we conclude, that a man is justified *“by faith without the deeds of the law,”* gave occasion, in the earliest days of Christianity, to great misconceptions and abuses of the doctrine of justifying faith. It appears to have been one of the things “*hard to be uttered,*” or rather hard to be *explained*, *διεξηγησέντα*, of which St. Paul speaks

* Of which his learned Editor thus expresses himself:
 “Cæterum tribus hisce Tractatibus doctissimus Auctor noster
 “doctrinam de *Justificatione* cum annexis, ac præcipue S. Pauli
 “de illis dicta—adeo mirifice illustravit,—ut jam, Deo sit
 “gratia! vix ullum hic in Anglia noverim Theologum alicujus
 “nominis vel doctrinæ, qui non cum Reverendo BULLO in om-
 “nibus, vel saltem præcipuis Thesisibus consentiat, quod et de
 “mea tenuitate profiteri haud erubescio, imo hoc gloriæ mihi
 “duco.” (Io. Ern. Græbe Præfat. ad Bulli Opp.)

in his epistle to the Hebrews (v. 11.) and of the things "hard to be understood," *δυσνόητα*, to which St. Peter alludes (2 Pet. iii. 16.) things not in themselves hard to be understood, except to them, whose opposing prejudices, or other wrong views of propitiating their offended Maker, had rendered them "*unskilful in the word of righteousness*," *ἀπειροὶ λόγου δικαιοσύνης*, inepti & impares ad doctrinam justitiæ cognoscendam, incapable of rightly apprehending the doctrine of justification.

The following contrasted passages are sufficient to shew, that the doctrine has its difficulty; but, though apparently at variance, if rightly apprehended, they will be found to be illustrative of each other:

1. "In the day of judgment by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matth. xii. 37.) "The doers of the law shall be justified." (Rom. ii. 13.) "By the works of the law shall no flesh be justified." (Gal. ii. 16.)

2. "A man is justified by faith without the deeds of the law." (Rom. iii. 28.) "By works a man is justified, and not by faith only." (James ii. 24.)

3. "We are justified by faith only." (Article xi. of the Church of England.) "A man is justified not by faith only." (James ii. 24.)

It may, perhaps, contract the ground of inquiry, and lessen the acrimony of contention, if they who contend for the doctrine of justification by *faith only*, in its most exclusive sense; or by *works only*, if such there be, who bear the name of Christians; were to keep in mind, *first*, that, in strictness of language, we are *not* justified by either faith or works, but solely by the death of Christ; and, *secondly*, that the expression, "justification by faith *only*," is not the language of Scripture, but is denied by St. James, and unauthorized by St. Paul. For when St. Paul says, that "a man is justified by *faith* *without the deeds of the law*," as it is commonly translated, it does not mean "by faith *alone*," but by faith *apart from*, and *exclusively of*, works, *χωρὶς ἔργων νόμου*. The old Latin, and our common translation, have contributed to mislead their readers by deserting St. Paul's own construction of the passage. The Apostle does not say, *δικαιουσθαι ἀνθρώπων πιστὶ χωρὶς ἔργων νόμου*, but *πιστὶ δικαιουσθαι ἀνθρώπων χωρὶς ἔργων νόμου*, "by faith a man is justified without the works of the law," with-

out respect to the works of the law, and “*only*” “on account of the *merit* of Christ.” This does not exclude the works of repentance, contrition, confession, &c. which are works of faith, and are necessarily implied in a true and lively faith.

The general grounds of the objections to the doctrine of justification by faith and works appear to rest on the doctrine, that “man is by nature in a state of apostacy and *alienation*” “*from God*, and so far degenerated from his original righteousness, as to be incapable of keeping the commandments, which he is required to observe, as the condition of his salvation:” an awful subject, which cannot be safely treated but in the strict terms of Scripture. To the Scripture, therefore, we refer, and there we learn the difference between the *state of nature* and the *state of grace*, through the death of Christ and the privileges of baptism in his name, that great change, by which they who were born in sin, and the children of wrath, are made the children of grace. This change in the condition of man by the redemption of Christ is thus expressed by St. Paul, addressing himself to his Colossian con-

verts: " You, that *were* sometime *alienated*,
 " and enemies in your mind by wicked works,
 " yet *now* hath he *reconciled* in the body of his
 " flesh through death, to present you holy and
 " unblameable and unproveable in his sight,
 " *if ye continue* in the faith grounded and settled,
 " and be not moved away from the *hope of the*
 " *Gospel*, which ye have heard, and which was
 " preached to every creature which is under
 " heaven." (Col. i. 21, 22, 23.)

This " hope of the Gospel " was communi-
 cated to all nations by the preaching of the
 Apostles, when they were commanded by Christ
 to " teach all nations, *baptizing* them in the
 " name of the Father, the Son, and the Holy
 " Ghost; teaching them to *observe* all things
 " whatsoever he had *commanded* them." They
 preached " repentance and remission of sins
 " through Christ;" and this hope is still com-
 municated to all *baptized* persons; and will be
 equally efficacious for their reconciliation to God,
 and their salvation, if they *continue* steadfast in
 the faith. For they are *saved by baptism*, that
 is, placed in a state of salvation. (Tit. iii. 5,
 6, 7.)

The privileges of baptism are altogether contrary to a state of alienation from God. By the death of Christ, and the mercy of God, all men are brought nigh to God through the Gospel, however they may individually forfeit their covenanted privileges and hopes. The passage of St. Paul just referred to, shews that we are "regenerated" by baptism, that we are "saved by baptism," and made "heirs according to the hope of eternal life," which the Apostle elsewhere calls "heirs according to the promise,"—"heirs of salvation,"—"heirs of God, and joint heirs with Christ." By baptism men are no longer apostates and aliens, but made children and heirs. The passage of St. Paul last quoted is important on many accounts. "Not by works of righteousness, which we have done, but by his mercy he *saved* us, by the *washing of regeneration*, and the *renewing of the Holy Ghost*, which he shed on us abundantly through Jesus Christ our Saviour, that being *justified* by his grace, we should be made *heirs* according to the hope of eternal life:" (Tit. iii. 5, 6, 7.) *heirs* by this first *justification*; that is, as Hooker expresses him-

self, "interested in the right of inheriting," through which we may afterwards, by obedience to the Gospel, "be brought to the actual possession of eternal life," our final justification.

Of man's *reconciliation* to God, and *adoption* to the privileges of children and heirs, St. Paul makes frequent mention: "All things are of God, who hath *reconciled* us to himself by Jesus Christ." (2 Cor. v. 18.) Again, "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more then being now *justified* by his blood, we shall be saved from wrath through him. For, if when we were enemies, we were *reconciled* to God by the death of his Son, much more being reconciled we shall be saved by his life," (Rom. v. 8, 9, 10,) because, "he ever liveth to make intercession for us." (Heb. vii. 25.)

The period, then, of apostacy, and alienation, was terminated by the reconciliation of man to God through the death of Christ, and by his adoption through faith in Christ, as we find also in other interesting passages of St. Paul on this all-important subject, man's tran-

sition from a state of nature to a state of grace.
 " Ye have not received the spirit of bondage
 " *again* to fear ; but ye have received the
 " Spirit of *adoption*, whereby we say, Abba,
 " Father. The Spirit itself beareth witness
 " with our spirit, that we are the *children of*
 " *God* ; and if children, then heirs, heirs of
 " God, and joint-heirs with Christ." (Rom. viii.
 15, 16, 17.)

Man was by nature far off from God ; Christ
 by his death paid the penalty for the sins of man,
 and brought him nigh to God, and by baptism
 incorporated him into one great family of faith
 and love. " But now in Christ Jesus ye, who
 " sometime were far off, are made nigh, by the
 " blood of Christ. For he is our peace. For
 " through him we have access by one Spirit
 " unto the Father. *Now*, therefore, ye are *no*
 " *longer* strangers and foreigners, but fellow-
 " citizens with the saints, and of the household
 " of God." (Eph. ii. 13, 14, 18, 19.) All,
 who are baptized, are in union with Christ and
 his Church. " Ye are all the children of God
 " by faith in Christ Jesus. For as many of
 " you as have been *baptized* into Christ, have

“ put on Christ. There is neither Jew nor
 “ Greek ; there is neither bond nor free ; there
 “ is neither male nor female : For ye are all
 “ one in Christ ; and if ye be Christ’s, then
 “ are ye Abraham’s seed, and heirs according
 “ to the promise. (Gal. iii. 26, 29.)

Believers in Christ, “ baptized and justified,”
 constitute “ the Church of God, which he *pur-*
 “ *chased* with his own blood ;” and of which the
 Scripture speaks in such terms of favour and
 protection, as are wholly inapplicable to a state
 of apostasy and alienation. “ Christ loved the
 “ Church and gave himself for it, that he might
 “ sanctify and cleanse it with the *washing of*
 “ *water by the word*, that he might present it to
 “ himself a glorious Church, not having spot or
 “ wrinkle, or any such thing, but that it should
 “ be holy and without blemish.” (Eph. v. 25,
 27.) To the Church dispersed among the Gen-
 tiles, St. Peter addressed himself thus : “ Ye
 “ are a chosen generation, a royal Priesthood, a
 “ holy nation, a peculiar people, that ye should
 “ shew forth the praises of him who hath called
 “ you out of darkness into his marvellous light ;
 “ which in *time past* were not a people, but *now*

“ the people of God ; which *had not* obtained “ mercy, but *now* have obtained mercy.” (1 Pet. ii. 9, 10.) Man, apostate, alienated from God, and degenerated as he was, before his redemption and justification by the death of Christ, is here represented in the character of the Church, as the *people of God*, chosen, peculiar, reconciled, holy, and the objects of his mercy.

St. Paul, describing the same change in the Church of Corinth from the corruptions of their natural and gentile state, represents them also as *justified by baptism*—“ and such *were* some of “ you ; but ye are *washed*, but ye are *sanctified*, “ but ye are *justified* in the *name* of the Lord “ Jesus, and by the *Spirit* of our God ;” (1 Cor. vi. 11:) that is, born of water and the Spirit.

If, in addition to the preceding passages, it be remembered further, that the Church is “ God’s workmanship ”—“ God’s husbandry ”—“ God’s building ”—“ God’s creation in Christ “ Jesus to good works ;” and that “ Christ gave “ himself for us, that he might redeem us from “ all iniquity, and purify unto himself a peculiar “ people zealous of good works ;” and, moreover, that Christ is the head of the Church, and has

promised that wheresoever two or three are gathered together in his name, he will be in the midst of them ; and will be with them always, even unto the end of the world ; we may humbly trust, that baptized persons are not in a state of nature and alienation, but of grace, reconciliation, and adoption ; and as “ Christ’s yoke is “ easy,” and “ the commandments of God are “ not grievous ;” (1 John v. 3.) as “ God is “ faithful, and will not suffer us to be tempted “ above that we are able ;” (1 Cor. x. 13.) or command us to do what we are not able, with his grace, to fulfil ; we may confidently hope, that being *justified by baptism* and become *heirs* of salvation, we shall, if we continue in the faith and obedience of the Gospel, be finally justified by the reward of eternal life.

I must not omit to notice the judgment of our Church on this subject in her Articles (ix. xvi.) and Liturgy : that although “ the corruption of nature of every man descended from “ Adam is such as to deserve God’s wrath and “ damnation,” yet “ there is no condemnation “ for them that *believe* and are *baptized* ;” and although, after baptism, “ we may depart from

“ grace given, and fall into sin, yet by the
 “ grace of God we may arise again, and amend
 “ our lives,” and “ plenteously bringing forth
 “ the fruit of good works, may of God be plen-
 “ teously rewarded ” for Christ’s sake.

I consider, therefore, the objection to the doctrine of justification by *faith and works*, grounded on man’s alienation from God through the total depravity of his nature, as unfounded in its principle, and inconsistent with the redemption which we have in Christ, and with the state of grace in which that has placed us.

Another objection to the doctrine appears to have arisen from a very pious feeling, an apprehension lest the doctrine of man’s contributing any thing towards his own salvation should appear to detract from the merits of Christ. St. Paul certainly had no such fear, when he said :
 “ I have fought a good fight ; I have kept the
 “ faith ; henceforth there is laid up for me a
 “ crown :” nor when he enjoined the rich to be liberal in works of charity, that they may attain eternal life. What is done in faith to the sick, to the destitute, and to prisoners, is done unto the Lord ; what is given to the poor is lent unto the

Lord; is lent to one who will certainly pay it again. In such works men are God's agents and almoners; they are co-operating with Him in the relief of their fellow-creatures; and by so doing they are "laying up in store against the "time to come,"—treasure in heaven,—treasure, imperishable, incorruptible, inalienable. But though the Scripture says, that through such works, the man that turneth away from his sins shall save his soul alive, it detracts nothing from the merits of Christ, because the best of such works cannot put away a single sin that he has committed, and are only sufficient (if sufficient) for his duty; but yet, if they are done in faith and repentance, they will be accepted by God, and rewarded for Christ's sake, because they are commanded by him.

Another difficulty appears to have arisen from not attending to the distinction which is made by St. Paul between a *present* and a *future* justification; between that which takes place in this life, and that which will be in the next; between justification by the remission of sin, and justification by obedience to the Gospel. Justification is distinguished into two kinds by

Cranmer, a *first* and a *final* ; and by Hooker also, into two kinds, one not implying sanctification, the other implying it ; one without us, the other in us ; one not our own, the other our own ; one imputed, the other inherent ; one by which “ we are interested in the right of inheriting ;” the other, by which “ we are brought to the actual possession of eternal life.” Of these distinctions more hereafter.

May we not add, without the smallest irreverence towards our pious and ever to be venerated Reformers and Martyrs, that they had known too much of the idolatries, superstitions, and presumptuous arrogance of Popery, not to be led sometimes into contrary extremes of doctrine. This seems to have been the origin of our Puritan and Calvinist Ancestors’ unevangelical views of the total depravity and destitute condition of human nature. A large part of Hooker’s discourse on Justification is employed in combatting their notion of the utter impossibility that any of our Popish Ancestors could be saved ; and in proving that though it is certain that we are saved by Christ alone, it is equally true that we shall not be justified without good works.

II. Before I proceed further to inquire in what *Justification by Faith only* consists ; to what Institution it belongs ; and what relation it bears to final Justification ; I shall lay before the reader, as a counter-part to the contrasted passages of Scripture concerning Justification, before quoted, some extracts from the ancient Fathers on the same subject.

The doctrine of the Fathers has been collected by Suicer in his excellent *Thesaurus*, under the words *Δικαιοσύνη* and *Πίστις*, from which I select the following passages.

Theodoret : “ We were admitted to the blessings of the Gospel not through works, but “ through faith alone.” *Οὐ δ' ἔργων—*

Again, “ By the proffer of our faith alone “ we received remission of our sins.” *Πίστιν μόνον
πιστὶς μόνον—Through faith alone ;* not that Theodoret and the other Fathers maintained, that faith is ever alone in any justified person ; but because we are justified by Christ alone, and without circumcision or any ritual expiations. For we find in the same ancient Fathers, that the faith which *justifies from sin* is never without repentance, the fear of God, &c. ; and that

the faith which leads unto everlasting life, must be accompanied with good works.

Theodoret: "Faith is not sufficient for our salvation; but it requires works for its perfection." *Οὐκ ἀρκεί—*

Ignatius: "Faith is the beginning of life; and charity the end of it. The union of the two completes the man of God." *Ἀρχὴ ζωῆς, πῶς—*

Damascenus: "Faith without works is dead; as works are without faith. For true faith is that which is proved by works." *Πίστις χωρὶς ἔργων νεκρά—*

The term *δικαιοσύνη* being of so frequent occurrence in the Scripture doctrine of justification, it is of importance to know in what sense it is generally used by the ancient Fathers, considered as interpreters of Scripture. The only meaning by which Suicer interprets *δικαιοσύνη* in the sense of justification is *remission of sin*; and conformably with this meaning, he interprets *δικαιῶ* by *justifico* and *absolvo*.

The scriptural sense of *δικαιοσύνη* is thus resolved by Schætgenius in his *Lex. Nov. Test.* (the earliest of the critical Lexicons of the New Testament): "Omnes omnino significatus hujus

“verbi, qui in sacris litteris obtinent, ad hos
 “fere redigi possunt: a) *justitia*, sive illud Dei
 “attributum, quod cernitur in promissis ser-
 “vandis, peccatis puniendis & virtutibus cre-
 “denticum ex promisso remunerandis, b) *Be-*
 “*nignitas*, c.) *Sanctitas*.*

The genealogy and connexion of the relative terms in their descent from their primitive, Δικη may be thus stated: Δικη, *justice*; Δικαιο, *to do justice*, *to justify*, by acquittal, condemnation, or reward; Δικαιος, actively, *he that doeth justice*; passively, *he that is accounted just*, or *justified*; Δικαιοσυνη, *the doing of justice*; *justification*; *mercy*; *sanctity*; Δικαιοσυνη, *justification*; Δικαιοσυνη, *justification*; an act of justice, a law, decree, ordinance.

III. Some of the more important passages of Scripture relative to justification by faith without works,—to justification by works, and not

* Schleusner gives a much ampler enumeration: 1. *justitia*.—2. *exercitatio officiorum erga alios homines*.—3. *benignitas, liberalitas, &c. et per metonymiam, eleemosyna*.—4. *benignitatis et liberalitatis præmium*.—5. *probitas, sanctitas, &c.*—6. *præmium probitatis*.—7. *diligens & exacta observatio*.—8. *complexus officiorum*.—9. *veritas & vera religio*.—10. *favor Dei, immunitas a peccatorum pœnis, & omnis felicitas & salus Christiana*.—11. *ratio perveniendi ad favorem Dei & remissionem peccatorum*.—12. *Is cui favor Dei et remissio peccatorum contingit*.—13. *auctor & causa remissionis peccatorum*.—14. *quavis perfectio alicujus rei*.

by faith only,—and to justification by works through faith, or, by works the fruits of faith—are the following :

1. *Of Justification by faith without works.*

Rom. iii. 28. A man is justified by faith without the deeds of the law.

Acts xiii. 39. BY HIM, all that believe are justified from all things, from which ye could not be justified *by the law of Moses*.

Eph. ii. 8. BY GRACE are ye saved *through faith* ; and that not of yourselves : it is the gift of God.

2. *Of Justification by works, and not by faith only.*

Matth. xii. 36, 37. In the day of judgment by thy *words* thou shalt be justified, and by thy words thou shalt be condemned.

Rom. ii. 13. 'The *doers* of the law shall be justified.

James ii. 24. By *works* a man is justified, and not by faith only.

3. *Of Justification by works through faith, that is, by works the fruits of faith.*

Gal. ii. 16. A man is not justified by the works of the law, but by the faith of Jesus Christ, [ΕΑΝ ΜΗ ΔΕ ΕΙΣΤΗΚΙ, *unless through faith in*

Jesus Christ; if this literal version be right.
[See p. 79.]

The cardinal points of this inquiry are in the questions: 1. Are we justified by faith? 2. What are, and what are not, the deeds of the law excluded by St. Paul from the office of justification? 3. Whether justification by faith only be limited to the remission of sin, and to baptism? 4. Whether there be a first and a final justification?

To the first question the answer is clear, that we are *not* justified by *faith*, but by the *death of Christ*; not *by* faith, but *through* faith in the death and resurrection of Christ. We are justified by faith as a *means* only and *condition*. **BY CHRIST** believers are justified. (Acts xiii. 39.) St. Peter, in his address to the Jews, does not even *mention* faith as necessary to the remission of their sins. "Repent ye therefore and be converted, that your sins may be blotted out." (Acts iii. 19.) But, though not mentioned, faith is implied in repentance and conversion, which are acts of faith.

2. The second question may be resolved by St. Paul's declaration in his Sermon at Antioch, that, "by him, all that believe are justified from

“all things, from which ye could not be justified by the law of Moses.” The object of the exclusion is evident from the contrast between Him by whom we *are* justified, and *that* by which we are not justified; between that which justifies, and that which cannot justify; between the blood of Christ, which cleanseth from all sin; (1 John i. 7.) and the “blood of bulls and of goats, which it was not possible should take away sin.” (Heb. x. 4.) “The deeds of the law,” therefore, which St. Paul excluded from the office of justification, are the *expiatory works* of the Levitical law. *All* works are clearly not excluded from justification; for repentance and confession are works,—the moral works of faith. Even faith itself is a work. (John vi. 29.)

3. As he that *doeth* righteousness is righteous, or *just*, δικαίος, (1 John iii. 7,) and as the *doers* of the law will be *justified*, (Rom. ii. 13,) *justified* and *rewarded* in the *next* life according to their *words* and *deeds*, (Matth. xii. 37, xvi. 27,) justification by faith *only* must be an act of grace in *this* life by an ordinance of God, which justifies from sin *without the deeds of the law*; and must be ascribed, if not exclusively, yet pre-eminently, to the spiritual grace of baptism.

4. If *justification by faith only* be limited to the remission of sin, it cannot be the *only* justification. And if not the *only* justification, there must be at least a *first* and a *final* justification. This distinction is denied by the opponents of justification by *faith and works*, as contrary to the Articles and Homilies of our Church. Archbishop Cranmer, who had an important share in the composition of our public formularies, in his *Necessary Erudition of a Christian Man*, distinguishes justification into *first* and *final*; namely, justification *from sin* by baptism, and justification by the *reward of good works* at the last day. Others, on the contrary, contend that *justification by faith only* is not limited to baptism, but comprehends the last judgment; and that the limitation of it to baptism is contrary to the Articles. Yet the Twelfth Article, which speaks of works done *after* justification, cannot mean the last judgment; and the Thirteenth, in speaking of works done *before* justification, can mean only the remission of sin in baptism. In the Homily of Salvation, justification is identified with *remission of sin*; and *justified* and *baptized* are used as synonymous terms. And that the justification there mentioned is *justification by faith*

only is evident from the reference which is made in the Eleventh Article to the Homily, as the expositor of its doctrine. But if justification by *faith only* be limited to the remission of sin and to baptism, it cannot be the *only* justification, (especially if justification be equivalent to salvation, and salvation be the possession of the reward of eternal life;) but there must be, according to Cranmer's distinction, a *present* and a *future*, or a *first* and a *final* justification.

Scripture must be our guide in determining this point. The term *justification* occurs but in three passages of our English Translation of the New Testament, and all of them in the Epistle to the Romans; and is expressed in the original by *δικαιωσις* in Rom. iv. 25. v. 18. and by *δικαιωμα* in Rom. v. 16. both terms meaning remission of sin; the former having no other meaning in the New Testament, and the latter, in the passage before quoted, being restricted to that sense by its opposition to condemnation.

The term justification, then, in the New Testament has only *one* meaning, and is confined to *this* life; but its verb *justify*, like its original *δικαιω*, is a very complex term. As far as concerns

the present subject, it has a twofold signification, accordingly as it relates to *this* life or the *next*, like its relative terms *righteousness* and *salvation*. To begin with the latter, St. Paul says, We *are* saved by the washing of regeneration, and the renewing of the Holy Ghost. (Tit. iii. 5.) By baptism we are washed from our sins past, justified, sanctified, regenerated, and placed in a state of salvation, gratuitously and unconditionally. But in the next life we shall be saved, on condition of our continuing steadfast and faithful in the trials that are allotted us. "He that endureth unto the end *shall be* saved." (Matt. x. 22.) We *are* saved by baptism *without* the deeds of the law; we *shall be* saved hereafter *according* to our deeds, through faith in Christ. (Rom. ii. 6.) "Being *now* justified by his blood, " we *shall be* saved from wrath through him." (Rom. v. 9.) The Scriptures therefore certify to us a *present* and a *final* salvation.

Righteousness has also a twofold signification corresponding with two of the many significations of its original *δικαιοσύνη*,* which, in our public

* In Paulli scriptis *δικαιοσύνη* transfertur ad *justificationem* i. e. ad absolutionem a culpa peccati, iudicio Dei, et,

version, is through all its various senses uniformly rendered *righteousness*. As far as concerns the present subject, it denotes both the righteousness of *faith only*, and the righteousness of *faith and works*, or justification by faith only, (Rom. iv. 11; v. 17;) and justification by faith and works, (Heb. xi. 7; Rom. iv. 3;) styled by Hooker "the righteousness of justification," and "the righteousness of sanctification;" the former giving to a man a *title* to the inheritance of eternal life, the latter putting him in actual possession of it.† The doctrine of *imputed righteousness* will be considered hereafter.

The term justification has, also, a twofold signification, in its reference to the *present* life and to the *next*. We are "*now* justified by the blood of Christ" (Rom. v. 9); "justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 39); "justified by faith, without the deeds of the law."

(quod Apostolus cum absolute acutissime conjungit) ad spem vite æternæ—BRETSCHNEIDER Lex. Nov. Test. V. *δικαιοσύνη*.

† Discourse of Justification, p. 438, Works, vol. iii. Oxf. edit. 1793.

(Rom. iii. 28.) This is our *present* justification. But the same authority assures us, that "not the "hearers of the law [are] just* before God, but "the *doers* of the law shall be justified." (Rom. ii. 18.) that is, in the next, when all men will be judged, and rewarded or punished according to their works. We have therefore St. Paul's authority for a *present* and a *future* justification. And "a greater than" St. Paul has taught us, that in the day of judgment men *will be justified* or condemned by their words (Matt. xii. 36) as well as by their actions.

When St. Paul says that the doers of the law shall be justified, though faith is not mentioned, he does not mean that they will be justified by works *without faith*, but *through faith*, and for Christ's sake. This must also be understood in St. John's words, "if we confess our sins, He "is faithful and just to forgive us our sins, and

* Δικαιοι, *righteous*. Schleusner explains it by *Deo probatus et beneficio ornatus*, which renders the passage a parallel to our Saviour's words, "Not every one that saith "unto me, Lord, Lord, shall enter into the kingdom of "heaven, but he that doeth the will of my Father which "is in heaven."

“to cleanse us from all unrighteousness;” that is, for Christ’s sake, and through faith in him.

There is a passage of St. Paul (Gal. ii. 16.) which deserves consideration on account of its apparent contradiction to the doctrine of another Apostle, which cannot be. “A man is not justified by the works of the law, but by the faith of Jesus Christ.” In this, as it is translated, there is an express contradiction to the doctrine of St. James, that “by works a man is justified, and not by faith only,” as well as to St. Paul’s own words, that “the doers of the law shall be justified;” and to our Saviour’s declaration, “In the day of judgment by thy words thou shalt be justified.” But in the literal acceptance of the passage there is no contradiction to either. Οὐ δικαιούται ἀνθρώπος ἐξ ἔργων νόμου, ΕΑΝ ΜΗ ΔΙΑ ΠΙΣΤΕΩΣ Ἰησοῦ Χριστοῦ, “a man is not justified by the works of the law, *unless* through* faith in Jesus Christ:” ἐξ ἔργων—δια πίστεως—*by works—through faith*, which implies the *works of faith*, and that works are *justified by faith*. And thus

* Εὰν μὴ, *nisi, si non*, excipit, & ponit conditionem sine qua non. Gal. ii. 16. (Bretschneider, Lex. Nov. Test.)

“the just shall live by faith;” that is, he that is just, and he only, shall live by faith; his works shall be justified through faith. Abraham was justified by works,—by his obedience,—through faith. When St. Paul says, in the same verse, that “by the works of the law shall no flesh be justified;” if it mean by the works of the law *alone*, it contains no contradiction to the justifying property of works *through faith*.

The remission of sin through faith only is our first justification, and is confined to this life; and is as distinct from the *final justification* of the last day, as pardon is from reward, and bears no other relation to it than this, that all men will be punished in the next life, whose sins are not forgiven in this; and that no man will be rewarded hereafter, who has not made his peace with God here by faith and repentance. For the judgment of the last day will be not to *pardon*, but to *reward* or *punish* every man according to his works. Most fatal, therefore, will be the delusion of those, who shall trust for their final justification either to their faith without good works, or to their good works without faith. A few passages of Scripture, marking the awful state of trial intervening between our

first justification by the remission of sin in this life, and the ultimate justification by *reward* or punishment in the next, will suffice effectually to distinguish one justification from the other, and to shew that we shall be *finally justified* not by faith only, but by *faith and works*; “for the Son of Man shall come in the glory of his Father with his Angels, and then he shall *reward every man according to his works.*” (Matt. xvi. 27.) “The time is coming, in which all that are in their graves shall hear his voice, and shall come forth; they that have *done good* unto the resurrection of life, and they that have *done evil* unto the resurrection of damnation.” (John v. 28, 29.) Compare also 2 Cor. v. 10; Acts xvii. 31; 2 Thess. i. 7, 8. To which we may add St. Paul’s testimony (Rom. ii. 6) to “the righteous judgment of God, who will render to every man according to his deeds; to them, who by patient continuance in well doing seek for glory, and honour, and immortality, eternal life.”

This passage is remarkable for the excitement which it gives to the most ardent zeal of virtuous minds, who are encouraged by it to “*seek for*

"glory and honour," that which cometh from God only, and for the "immortality," which Christ hath purchased by his death; and to seek for it by "patient continuance in well doing," with the promise of "eternal life" for its reward in that day, when "every man shall have *praise* of God," (1 Cor. iv. 5,) that is, every man who (what shall I say, to avoid the charge of Romanism?) merits?* or deserves? or is entitled to? the commendation of "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." St. John is "very bold" in saying, "blessed are they who do his commandments, that they may *have a right*

* "The ancients use *meriting* for *obtaining*; and in that sense they of Wittenberg have in their Confession: We teach that good works, commanded of God, are necessarily to be done, and, by the free kindness of God, they *merit* [obtain] their certain reward," (Hooker's Discourse of Justification, p. 454, Works vol. iii. Oxf. ed.) MERO, in the ancient Latin writers, signifies to *serve in the army*; and MERITUM, the *pay* obtained for such service; EMERITUS, a person discharged from military duty on account of long service. *Merit*, from this classical sense, was unexceptionable in its meaning, till it was abused by the Church of Rome in her doctrine of Supererogation, and the Treasury of Merits.

“to the tree of life;” yet not more bold than St. Paul, who directs his disciple Timothy to “charge them who are rich in this world to do good, *that they may attain eternal life.*”

I have now shewn, from the Scriptures, that *justification by faith only* consists in the *remission of sin*, and that in the Articles and Homilies of our Church it is limited to baptism. I have likewise shewn that there is a *first* and a *final** justification; the former being by faith only, in this life; the latter, by faith and works, in the judgment of the last day. I do not say a *first* and *second* justification, but a *first* and *final*; because a man may, in the course of his life, after baptism, depart from grace, “not seven times only, but seventy times seven,” in thought, word, or deed, and may *turn again* to God, (*conversion* not being a *single act, unchange-*

* The term *final justification* is used in the same manner as “*final acquittal* at the last day,” and “*final admission into the kingdom of heaven*,” in the following passage: “The merits of a crucified Saviour apprehended and embraced by faith, constitute the basis of a man’s *final acquittal* at the day of judgment, and of his *final admission into the kingdom of heaven*.” (Sixth Letter to the Rev. G. Wilkins, by the Archdeacon of Ely, p. 56.)

able and indefectible,) and, through the merits of Christ, be accepted of God. By every sincere act of contrition and repentance he is justified from sin for Christ's sake, his *final* justification in the next life depending on his "enduring unto the end" of this life in faith and renewed obedience. And having so made his peace with God here, "all his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done, he shall live." (Ezek. xviii. 22.)

IV. Good works are an evidence of faith; as we find in St. James's epistle: "Shew me thy faith without thy works, and I will shew thee my faith by my works." (2 James 18.) But they are not mere evidences of faith: they are the life of faith; for without them faith is dead. Without good works, faith is not faith. St. John says, "He that saith I know God, and keepeth not his commandments, is a liar." (1 John ii. 4.) Again, "If a man say, I love God, and hateth his brother, he is a liar." (iv. 20.) So inseparable are good works from a true faith, that they are identified by the Prophet: "He judged the cause of the poor and needy, then

"it was well with him. Was not this to know
 "me? saith the Lord." (Jer. xxii. 16.) They
 are therefore pronounced by the preacher to be
 an essential part of religion. "Let us hear the
 "conclusion of the whole matter: Fear God,
 "and keep his commandments; for this is the
 "whole duty of man." (Eccles. xii. 13.) Nei-
 ther good works, therefore, nor faith, *singly*, is
 the *whole* duty of man. The belief and fear of
 God is the *beginning* of religion, and the keeping
 of his commandments its *consummation*. By
 higher and greater authority good works are de-
 clared to be the sum and substance of religion.
 "Pure religion, and undefiled before God and
 "the Father, is this, To visit the fatherless and
 "widows in their affliction, and to keep himself
 "unspotted from the world." (James i. 27.)
 That to know God is not only to believe in him,
 but to obey him, we have the testimony of St.
 Paul: "The Lord Jesus shall be revealed from
 "heaven, with his mighty Angels, in flaming
 "fire, taking vengeance on them that *know* not
 "God, and that *obey* not the gospel of our Lord
 "Jesus Christ." (2 Thess. i. 7, 8.) The inse-
 parable connection of good works with faith is

clear from this, that they are evidence of our faith not only *before men*, but also to *ourselves*. "We know that we know God, if we keep his *commandments*" (1 John ii. 3 ;) and that they are a ground of assurance: "We know that we are passed from death unto life, because we love the brethren." (1 John iii. 14.)

Faith and obedience, therefore, and not faith only, are essential to our *final* salvation and justification. One will not save without the other. If it be said, "believe, and thou shalt be saved," it is also said, "do this, and thou shalt live;" "forgive, and ye shall be forgiven." If again it be said, "he that believeth shall not be damned," we are also assured, that "if we forgive not men their trespasses, neither will our heavenly Father forgive us our trespasses." (Matth. vi. 15.) We are admonished, moreover, that "except our righteousness shall exceed the righteousness of the Scribes and Pharisees, we shall in no case enter into the kingdom of heaven," (Matt. v. 20.) It neither concerns us, nor becomes us, to make comparisons of two indispensable duties; yet if we seek in Scripture for a comparative estimate of faith and good

works, and of their relative necessity to our salvation, good works may appear to have a preponderating influence. We have not only the authority of St. James for saying, "What doth it profit, my brethren, though a man say he hath faith, and have not works, can faith save him?" (James ii. 14.) St. Paul, speaking of that virtue, without which whosoever liveth is counted dead before God, says, "though I have all faith, so that I could remove mountains, and have not charity, I am nothing." (1 Cor. xiii. 2.) St. Peter, also, expressly directing his reader's attention to *the end of all things*, (in which we shall have our *final* justification,) says, (1 Peter iv. 7,) "But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And, above all things, have fervent charity among yourselves; for charity shall cover the multitude of sins;" which St. Peter seems to have said in the spirit of the prophet Daniel, "Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor." (iv. 27.) Not that charity atones for sin; but, as he will be judged without mercy who has shewn no mercy, so we

may be sure he that sheweth mercy and charity will be judged with mercy. (Matt. v. 7.; xxv. 34—40.) The infinite importance of charity to to our salvation is expressed in these remarkable words of our Saviour: “Give alms of such things “as thou hast, and behold all things are clean “unto you” (Luke xi. 41); *omnia vestra grata erunt Deo et accepta*; (Schleusner;) “sell that “thou hast, and give to the poor, and thou shalt “have *treasure in heaven*,” (Matt. xix. 21,)—treasure laid up in store against the last day; and in St. Paul’s comparison of charity with faith and hope, “the greatest of these is charity.” (1 Cor. xiii. 13.) Charity is pronounced by St. Paul to be greater than faith, because it is a more comprehensive virtue, and includes faith; for we may believe in God without loving him, but we cannot love God without believing in him. Charity, too, or love, is the fulfilling of the law, and comprehends both the love of God and of our neighbour. But, as I said before, most fatal will be the delusion of them, who shall trust for their final justification either to their good works without faith, or to faith without good works; who shall think that

there is any other means of justification from sin but the death and merits of Christ; or that Christ is the author of salvation to any but those who obey him; or that there is any hope of acceptance with God, but through the mediation and intercession of Christ.

V. When we find in Scripture the righteousness of man contrasted with the righteousness of God, it means man's vain attempts to justify himself *from sin* by any works, but especially by ritual and legal expiations, instead of seeking reconciliation through faith in the mercy of God, and the atonement of Christ. The *righteousness of God* is frequently spoken of in the New Testament, especially by St. Paul, (Rom. i. 17; iii. 5, 21, 22; x. 3; 2 Cor. v. 21.) and always means the mercy or the justice of God; but no where is there mention made of the righteousness of Christ, and, consequently, none of Christ's righteousness *imputed to us*, by which it is said not only that "our sins are remitted, and our obligations to punishment cancelled," but that "we are considered and dealt with as persons who have fulfilled the law, and satisfied all its requisitions, and that the obedience and

“righteousness of Christ *imputed to us* is the “formal cause of our justification.”* For this doctrine of *imputed righteousness* no authority of Scripture is quoted. The only passage which resembles it in terms is the following: (Rom. iv. 6.) “even as David also describeth the blessedness of the man unto whom God imputeth “righteousness without works.” But this affords no colour for the doctrine of Christ’s righteousness imputed to us, in any other sense than that of the *merits of Christ’s death* imputed to us by the remission of our sins through his atonement. To “impute righteousness,” in the language of the Psalmist, is to *account righteous*, to *justify*, to *acquit from sin*, to *pardon*; to “impute “righteousness *without works*” is *gratuitously* to pardon, as is evident from the words of the Psalmist, (xxxii. 2,) to which St. Paul alludes, and which he quotes in verse 8, “blessed is the man “unto whom the Lord will not impute sin.” But this is very different from making a sinner just and holy by imputing to him the justice and holiness of another.

* Archdeacon of Ely’s Charge, p. 26.

The death of Christ did not exempt us from the obligation of obeying the Gospel to the utmost of our power, on the supposition that Christ fulfilled the law for us. The law, which Christ came "not to destroy, but to fulfil," was the law contained in the types and predictions of the Old Testament, which he fulfilled by the sacrifice of himself on the cross. Christ came not only to die for our sins, but to set us an example, that we should follow his steps ;—not to *release* us from the moral law, but to teach us *how* to fulfil it. He came to "purify unto himself a peculiar people, zealous of good works." "I have chosen you," (Christ said to his disciples,) "and ordained you, that ye should go and bring forth fruit. Herein is my Father glorified, that ye bear much fruit," adding a consideration of the highest moment, as a rule of life and a test of Christian character, "SO shall ye be my disciples." (John xv. 8, 16.) Again, "Except ye be converted, and become as little children, ye *cannot be my disciples*." (Matt. xviii. 3.) This was said to *believers* in Christ—the twelve Apostles,—when Christ was prescribing to them the *moral work* of humility; and what he said on both occasions was in effect

telling them, *not* that he should fulfil the law for them, but that they should *work out* their own salvation.

To be a real disciple of Christ, to "learn of him," to "follow his steps," to have "the same mind that was in him," and "his Spirit," ("for if any man hath not the Spirit of Christ, he is none of his," Rom. viii. 9,) must be essential to our final justification and salvation; and the instructions given us for attaining the character of a disciple of Christ, will shew that our Saviour's satisfaction and atonement for sin has not exempted men from the duties of personal righteousness, as indispensable means of their final justification. To the Jews who believed on him, Christ said, "if ye continue in my word, then are ye my disciples indeed." (John viii. 31, 32.) To continue in his word, is not only to believe in him, but to obey him. "If ye love me, keep my commandments." (John xiv. 15.) "Ye are my friends if ye keep my commandments." (John xv. 14.) "By this shall all men know that ye are my disciples, if ye have love one to another." (John xiii. 35.) The fulfilment of these conditions constitutes the righteousness which is

indispensable to the character of a real disciple of Christ, and therefore to our final salvation. Heaven is attainable, through the grace of God, and the promises of the Gospel, by personal righteousness, ("do this, and thou shalt live;" "if thou wouldest enter into life, keep the commandments,") and is unattainable without it. For, "except your righteousness"—your own righteousness—"shall exceed the righteousness of the Scribes and Pharisees, ye shall in *no case* enter into the kingdom of heaven;" and therefore *not by any imputed righteousness*. For, as "in the day of judgment men will be justified, or condemned, by their words," so they will be justified by their righteousness, or condemned by their unrepented unrighteousness. "The *doers* of the law will be justified" by their own deeds, not by imputation. The only scriptural sense that can be given to an expression which does not occur in the Scriptures—the *imputed righteousness of Christ*—is *absolution from sin* by the death of Christ.

The following passage is quoted* from

* Appendix to the Archdeacon of Ely's Charge, p. 77:

Hooker as an authority for the Calvinistic doctrine of *imputed righteousness*; but, as it appears to me, in direct contradiction to its meaning: "We have already showed, that there be two kinds of righteousness; the one *without us*, which we have by imputation; the other *in us*, which consists of faith, hope, and charity, and other Christian virtues."* The *only* imputed righteousness here mentioned is that which is *without us*, namely, Christ's satisfaction for sin, and the remission of it for his sake. But faith, hope, charity, and the other Christian virtues which *constitute holiness*, are, according to Hooker, *in us*, and therefore not imputed to us.

There is a passage in St. Paul (1 Cor. i. 30) which may, perhaps, be misapplied to this subject: "Who of God is made unto us wisdom, and *righteousness*, and sanctification, and redemption." *Righteousness* (*δικαιοσύνη*) does not here mean *holiness*, but *justification*, and, by metonymy, *justifier*. "Who of God is made

* Hooker's Works, p. 501, folio ed.; p. 453, vol. iii. 8vo. ed.

“unto us a *teacher*, and *justifier*, and sanctifier, “and redeemer.” In the same sense Christ is called by the Prophet, “the Lord our Righteousness;” (Jer. xxiii. 6;) that is, our justifier and Saviour. And thus, in 2 Cor. v. 21, “He made him to be sin” [a sin-offering] “for us, who knew no sin, that we might be made the righteousness of God in him,”* that we might be justified and pardoned by God through him.

The sentiments of Hooker on this subject are of too much importance to be left in doubt. I shall therefore lay before the reader some passages from his Discourse of Justification, which will serve both to illustrate the passage just quoted, and to ascertain his views of the doctrine of justification by *faith and works*, as well as by *faith only*. In the passage just quoted, he says, “We have already shewed, that there be *two kinds* of Christian righteousness.” This he has done in the *sixth* section of his discourse, in which he treats of the “*righteous-*

* Ut ejus beneficio nobis contingeret remissio peccatorum.—(Schleusner, Lex. Nov. Test.)

ness of justification," and the *"righteousness of sanctification,"* observing, that "the righteousness wherein we must be found, if we would be justified, is *not our own* ; therefore "we cannot be justified" [from sin] "by any inherent quality." But, "concerning the righteousness of sanctification, we deny it not to be inherent ; we grant, that unless we work we have it not." In the *twenty-first* section he distinguishes righteousness into *imputed* and *actual*, stating the former to be "*the external justice* [righteousness] *of Jesus Christ,*" the latter, "*the righteousness of good works* ;" and consequently understanding by *imputed righteousness* not the *holiness* of Christ, but his *satisfaction* for the sins of mankind by his death on the cross.

In this section (21st), after stating the distinction between habitual and actual righteousness, he adds, "which being attentively marked sheweth plainly how the faith of true believers cannot be divorced from hope and love ; how faith is a part of sanctification, and yet unto justification necessary ; how faith is perfected by good works, and not works of ours without

"faith; finally, how our Fathers might hold
 "that we are justified by *faith alone*, and yet
 "hold truly that *without works we are not justified.*" In the preceding section (§ 20) he
 observes, "Did they hold that we cannot be
 "saved by Christ *without good works*? We
 "do ourselves, I think, also say as much, with
 "this construction, salvation being taken as in
 "that sentence, *Corde creditur ad justitiam ore*
 "*fit confessio ad salutem.* Except infants, and
 "men cut off upon the point of their conversion,
 "of the rest none shall see God, but such as
 "seek peace and holiness, though not as a cause
 "of their salvation, yet as a way which they
 "must walk which will be saved. Did they
 "hold that *without works we are not justified*?
 "Take justification so as it may also imply
 "sanctification, and St. James doth say as
 "much; for, except there be an ambiguity in
 "the same term, St. Paul and St. James do
 "contradict each the other; which cannot be.
 "Now there is no ambiguity in the name either
 "of faith or of works, being meant by them both
 "in one and the same sense. Finding, therefore,
 "that justification is spoken of by St. Paul *with-*

“ *not implying sanctification*, where he proveth
 “ that a man is justified by faith without works;
 “ finding, likewise, that justification doth some-
 “ times imply sanctification with it, I suppose
 “ nothing to be more sound than so to interpret
 “ St. James speaking not in that sense but
 “ in this.”

In the *twenty-ninth* section he has a very
 important caution: “ Let us beware, lest if we
 “ make too many ways of denying Christ, we
 “ scarce leave any way for ourselves truly and
 “ soundly to confess him. Salvation only by
 “ Christ is the true foundation whereupon indeed
 “ christianity standeth. But what if I say, you
 “ cannot be saved *only* by Christ, without this
 “ addition, Christ *believed* in heart, *confessed*
 “ with mouth, *obeyed* in life and conversation?
 “ Because I add, do I therefore deny that which
 “ I did directly affirm? There may be an ad-
 “ ditament of explication which overthroweth
 “ not, but proveth and concludeth the proposition
 “ whereunto it is annexed.” In which he con-
 firms his former remark, that a man “ may hold
 “ that we are justified by faith alone, and yet
 “ hold truly, that without works we are not
 “ justified.”

In the preceding extracts, Hooker has distinguished justification into two kinds: "justification *not implying* sanctification," that is justification *without works*, or by *faith only*; and "justification *implying* sanctification," or justification by *faith and works*. (§ 20.)

The former he also calls "the righteousness of justification," and the latter, "the righteousness of sanctification." (§ 6.)

Again, the former he denominates the righteousness that is *without us*; the latter, the righteousness that is *in us*; (§ 21.) the former *not our own*; the latter, *inherent*; (§ 6.) the former justification, obtained by *imputation*, and called *imputed righteousness*; and styled also by him "the *external justice* [righteousness] of *Christ*," (that is, his satisfaction for sin by his death on the cross;) the latter justification, *not imputed*, but *inherent*. (§ 21.)

VI. Hooker, like Bishop Bull, was equally opposed to Papists and Puritans; but in pressing his arguments against the Puritans, he often approaches the very verge of Popery; and in his opposition to the Papists, his language sometimes has almost the stamp of Calvinism. Yet

his limiting *imputed righteousness* to "the *external* "justice of Christ," (which the Homily on Salvation expressly distinguishes from the *holiness* of Christ,)* and ascribing justification to *faith and works*, prove him to be no Calvinist. And that his opinions have no more affinity with Popery than Bishop Bull's, I shall shew in replying to a similar accusation brought against the Bishop by the Archdeacon of Ely, in the Appendix to his Charge lately published; in which he not only imputes to Bishop Bull "a "congeniality with the sentiments of the Romanists," but scruples not to say, "that he never "met with any Protestant writer, of any eminence at least, who *tampered with the strictness* "of the Divine Law in so dangerous a manner "as Bishop Bull." (Append. p. 56.)

The chief objects of the Appendix are, to oppose Bishop Bull's exposition of the doctrine of justification (which is done in Append. A.), and to maintain the doctrine of the imputed righteousness of Christ. (Append. B.) The

* The justice of Christ "consisted in *paying* our ransom, "and *fulfilling* the law." (Page 19.)

Appendix commences with the following observation: "It may, I believe, be asserted with
 " the utmost confidence, and without any fear of
 " the assertion being disproved, that of all the
 " illustrious divines, whose names adorn the ec-
 " clesiastical annals of this country from the time
 " of the Reformation till the reign of Charles the
 " First, not one can be found, who did not dis-
 " tinctly maintain the doctrine of justification
 " by faith alone. Since the latter period, how-
 " ever, there have been some by whom it has
 " been qualified, or perverted, or totally denied."

During the period here mentioned there is, prob-
 ably, not a single writer who does not admit
 that we are *not* justified by *faith*, but by the
 death of Christ, and therefore not by *faith alone*;
 for that, in strictness of language, would make
 faith the *cause* of our justification. The Arch-
 deacon himself admits, (Charge, p. 26,) that
 " faith is to be viewed as a *medium* or channel
 " *through which* certain benefits are to be con-
 " veyed, rather than as a cause or reason on
 " account of which they are conveyed." Faith,
 therefore, is that *through which*, and not *by*
which, we are justified.

During the same period there is, probably, not a single writer who does not admit, that no one is justified without *contrition* and *repentance*, and, therefore, not by faith alone; for contrition and repentance are works, and, as I said before, the moral works of faith. The Archdeacon admits, (Charge, p. 30, 31,) that the properties and requisitions of a justifying faith require men to “renounce every sinful pleasure, and every sinful indulgence”—which are *works* indispensable to sincere repentance. And Bishop Bull contends for nothing more, when he maintains that faith is no where in Scripture called the *only* instrument of justification. “Te obtester,” says the Bishop, in his *Examen Censuræ*, “ut locum monstres, si poteris, “ubi Spiritus Sanctus dicit fidem esse *unicum* “*justificationis instrumentum*; qui modus loquendi *solus* hic a me rejicitur.” (P. 554, Animadv. 9.) The Bishop says to his opponent, “You presume, that in the sacred Scriptures “justification is every where ascribed to Faith, “and no where to works; on the contrary, I “affirm that justification is ascribed not to faith “alone, but also to other virtues; nay, oftener “to other virtues than to faith. Præsumis jus-

“ tificationem in sacris Scripturis ubique Fidei
 “ tribui, nullibi Operibus; contra affirmo jus-
 “ tificationem non Fidei soli, sed et aliis vir-
 “ tutibus tribui; imo aliis virtutibus tribui
 “ sæpius quam Fidei.” The Bishop there-
 fore observes, (p. 556,) “ that the question is,
 “ whether faith alone be sufficient for the jus-
 “ tification of man, or whether repentance, and
 “ conversion from sin to God, proceeding from
 “ a sincere love to God, be not also required for
 “ man’s justification. Quæstio est,” &c. The
 Archdeacon admits, that repentance, or conver-
 sion from sin to God, is requisite for man’s jus-
 tification; which is conceding all that is con-
 tended for by Bishop Bull, who says, “ if any
 “ one in this matter ascribe the *first place* to
 “ Faith, no temperate or peaceable man will
 “ dispute with him on this account, provided
 “ he does but acknowledge the absolute neces-
 “ sity, also, of repentance to man’s justification.
 “ Where this is granted, good men may differ
 “ on other points of this inquiry without any
 “ risk of their salvation. Qui primas partes in
 “ hoc negotio Fidei,” &c. (P. 556.)

This pacific passage, perhaps, has escaped
 the Archdeacon’s attention, for he professes to

notice only *some* of the Bishop's arguments, (Append. p. 43,) and to have taken a *cursory* view of *some* parts of the Bishop's first dissertation, and to animadvert on *two* or *three* passages of the second. (P. 58.) It is much to be regretted, that, in treating so very important and so much disputed a subject as justification, which had been so fully discussed by so learned a theologian as Bishop Bull, the Archdeacon should not have more thoroughly studied the *Harmonia Apostolica*, with its two elaborate defences, the *Examen Censuræ*, and *Apologia pro Harmonia*, than he appears to have done, before he ventured to bring against the Bishop the heavy charges of "congeniality with the sentiments of the "Romanists," of "contrariety to the Articles "and Homilies of our Church," and of "complete and radical inconsistency with the advocates of the Reformation."

The Church of Rome, though it "hath "erred not only in their living and manner of "ceremonies, but also in matters of faith," yet is not so entirely abhorrent from all the doctrines of the Gospel as not to have many things in common with the Reformed Churches, and therefore with the Church of England; as

Hooker has shewn in his Discourse of Justification. " They teach, as we do, that infants
 " that never did actually offend, have their na-
 " tures defiled, destitute of justice, averted from
 " God ; that in making man righteous, none do
 " efficiently work with God, but God. They
 " teach, as we do, that unto justice no man ever
 " attained but by the merits of Jesus Christ.
 " They teach, as we do, that although Christ as
 " God be the efficient, as man, the meritorious
 " cause of our justice, yet in us also there is
 " something required. God is the cause of our
 " natural life, in him we live ; but he quickeneth
 " not the body without the soul in the body.
 " Christ hath merited to make us just : but as a
 " medicine, which is made for health, doth not
 " heal by being made, but by being applied, so
 " by the merits of Christ there can be no justifi-
 " cation without the application of his merit.
 " Thus far we join hands with the Church of
 " Rome." (P. 433, 434.)

Again, " Our countrymen in Rhemes make
 " answer, that they seek salvation in no other
 " way than by the blood of Christ ; and that
 " humbly they do use prayers, fastings, alms,
 " faith, charity, sacrifice, sacraments, priests,

“only as the means appointed by Christ to
 “apply the benefit of his holy blood unto them;
 “touching our good works, that in their own
 “nature they are not meritorious, nor answer-
 “able to the joys of heaven,” &c. (P. 480.)

This charge of coincidence with Romanism Bishop Bull repels in his *Examen Censuræ*, (p. 692,) and in his *Apologia pro Harmonia*, (p. 686 ;) and in the latter retorts the charge upon Dr. Tally. The Archdeacon speaks of Bishop Bull's coincidence with the Church of Rome as a recent *discovery* and *detection*, which he has made. (P. 43, 57.) But he has not the merit of this discovery; for it was objected to the *Harmonia Apostolica* both by Gataker and Tally, and refuted by Bishop Bull in the two defences before mentioned. There might have been some excuse for such a charge in the acrimony of controversy before the publication of the Bishop's tract on the *Corruptions of the Church of Rome* ;* but was not to be expected

* Lately reprinted at Bath, and subjoined to a *Review and Analysis* of Bishop Bull's Exposition of the Doctrine of Justification, by Robert Nelson, Esq. extracted from his Life of Bishop Bull.

from any reader of that admirable refutation of the errors of Popery. It is unnecessary to add any thing to his own defences of himself before mentioned. I proceed, therefore, to the Archdeacon's other objections to the two dissertations of the *Harmonia Apostolica*.

The first dissertation of the *Harmonia* contains a discussion of St. James's doctrine by faith and works. The second dissertation investigates and proves the agreement of St. James's doctrine with that of St. Paul, interpreting St. Paul by St. James, and not St. James by St. Paul. The Archdeacon objects to this method of inquiry; and, to the question, which of the two Apostles should be interpreted by the other, he says, "it would appear almost an insult to the reader's understanding to suggest a reply to it." Yet the Bishop gives a substantial reason for his method, observing, that St. James's Epistle was obviously written after St. Paul's, and with a view to some pernicious errors which had arisen from an abuse of St. Paul's doctrine; and therefore that it may be considered as an interpretation of St. Paul's language. The Bishop gives another reason

for his method, namely, that the proposition of St. Paul is ambiguous, and St. James's explicit, and therefore that the latter is the proper criterion of the meaning of the former.

The Archdeacon, observing as a proof that St. Paul ought not to be interpreted by St. James, says, that "it is especially deserving of remark, that in the Homily on Salvation *exclusive* deference is paid to the authority of St. Paul; and that it contains no less than ten citations from his writings, while not a *single one* is quoted from the Epistle of St. James." (P. 46.) The writer of this Homily by *justification* means *remission of sin*; and his main object is to prove that we are justified from sin by *faith only*. St. James, on the contrary, teaches that we are justified by works, and *not by faith only*. If, therefore, *not a single verse* had been quoted from the epistle of St. James, it would not have been surprising. But even in this Homily, (p. 25,) the authority of St. James, as well as of St. Paul, is quoted to shew that "faith *with* evil works, or *without* repentance and good works, is not a lively, but a dead, devilish, counterfeit, and feigned faith." And

in the succeeding Homily on a "true, lively, " and Christian faith," St. James's epistle is twice quoted. (P. 27, 36.) I conceive, therefore, that the Bishop's method of inquiry is neither "fundamentally erroneous," nor "manifestly absurd," as the Archdeacon pronounces it to be.

Quitting this untenable ground, the Archdeacon proceeds (p. 46,) to consider the subject of the second chapter of the first dissertation; in which he says, that "Bishop Bull endeavours to establish the conclusion which he deduces from St. James by arguments drawn from Scripture. With this view, he cites many passages, chiefly from the New Testament, inculcating the love of God and man, and enforcing the necessity of repentance and universal holiness. But may it not be asked, in what way does any one of these passages go to prove the doctrine of justification by works? Can any man be found who *fulfills* the precepts which they contain *perfectly*, without any defect—*constantly*, without any intermission? If there be not, *how is it possible* for justification to be obtained *by works*?"

The Archdeacon asks, "how is it possible
 "for justification to be obtained by works?"
 St. James affirms, that it is to be obtained by
 works, but *not* by works *only*; and the Apostle
 shews *how* it is to be obtained, namely, as
 Abraham's was; that is, by *faith* and *obedience*.
 Bishop Jewell shews by *what works* Abraham's
 justification was obtained. "St. James, when
 "he saith Abraham was justified by works, and
 "not by faith only, he speaketh of the works
 "that follow justification, and of the fruits of
 "faith, without which fruits Abraham's faith
 "had been no faith." (Defence of the Apology,
 part i. ch. 10, div. 1.) To the same purpose
 the Homily on Salvation, (p. 19,) "Neither
 "doth faith shut out the justice of our good
 "works, necessary to be *done afterwards*, of
 "duty towards God, (for we are most bounden
 "to serve God by doing good deeds, *commanded*
 "*by him* in his Holy Scriptures, all the days of
 "our life;) but it excludeth them, so that we
 "must not do them to *the intent* to be made just
 "by doing them." Good works must be done,
 because they are commanded by God in his
 Holy Scriptures; and if done in faith and obe-

dience, as by Abraham, we shall also be justified by them through faith. If to this passage of the Homily we add the declaration before quoted from the same Homily, that “faith *without repentance and good works* is dead, and “therefore no faith,” it will be obvious *in what way* the passages quoted by Bishop Bull from the Scriptures, “inculcating the necessity of “repentance and universal holiness,” prove the doctrine of justification by works and faith.

No one has more successfully reconciled the doctrine of the two Apostles than Bishop Jewel and Hooker ; the former shewing that the works *excluded* by St. Paul from the office of justification are works done before justification, and that the works *included* by St. James in justification are works done afterwards ; the latter, by his distinction of *justification* into two kinds, one not implying sanctification, and the other implying sanctification ; or the righteousness of faith only, and the righteousness of good works ; that is, justification by faith only, and justification by faith and works.

The Archdeacon (Append. p. 54) observes, that certain positions in the Epistle of St. James

“ have long impressed his mind with the conviction, that it never could have been the purport “ of the latter part of that chapter to inculcate “ the doctrine of justification *by works*.” It was, I believe, never supposed that St. James inculcated justification by works *only* ; and yet the Archdeacon, when he objects to Bishop Bull’s sentiments concerning justification, and to his exposition of St. James’s words, speaks only of *works*, though the Bishop every where means justification by *faith* as well as works, and so explains the passage of St. James.

But the Archdeacon appears to exclude *works* from all connection with *justification*, on account of the *total* degeneracy and depravity of human nature (Charge, p. 2) ; and therefore he asks (Append. p. 54,) “ where, among all “ the descendants of fallen Adam, is the man to “ be found who has fulfilled the moral law, as “ explained and enforced in all its spirituality “ and extent by our blessed Saviour? and, consequently, where is the man who is authorized “ to look for justification from his works?” These passages are founded on certain views of human nature, countenanced neither by the Scrip-

tures, nor by the doctrine of our own Church. For though the nature of every man descended from Adam is far gone from original righteousness, and it is impossible for man without God to fulfil the law of God, yet with God all things are possible. St. Paul, who knew and lamented the weakness of our corrupt nature, said, "with Christ who strengthened me I can do all things." If human nature were so totally depraved and incapable of fulfilling the moral law as the Archdeacon's theory supposes, to what purpose are all the injunctions, threatenings, and promises of the Gospel? "No one indeed is good," absolutely and perfectly good, "save one, that is God." Yet we find in the Gospel that Zacharias and Elizabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Luke i. 6.) When St. John declared, "he that doeth righteousness is righteous;" and St. Paul, that "the doers of the law will be justified;" the Apostles could not have supposed that there were no fulfillers of the law, and no righteous persons. When our Saviour says "there is more joy in heaven over one sinner

“ that repenteth, than over ninety and nine just “ persons that need no repentance,” he could not, by those who need no repentance, mean either hypocrites or self-righteous persons, who trust that they need no repentance, (for over such there could be no joy in heaven,) but such righteous persons as Zacharias, Elizabeth, Simeon, and Anna, (Luke ii. 25, 36,) and such as Daniel, Noah, and Job. (Ezek. xiv. 14.) And though of few men *living* can it be said, that they need no repentance, yet as we read of a “ repentance not to be repented of,” they who have by such a repentance made their peace with God, may certainly be said to need no repentance. Such, also, our Saviour must have meant, when he said, “ I come not to call the “ righteous but sinners to repentance.”

The theory which maintains the total degeneracy and depravity of man, supposes him to be in such a state of apostacy and alienation from God, as is wholly inconsistent with his redemption by the death of Christ, and consequent reconciliation to God. Can they be said to be in a state of apostacy and alienation from their Maker, of whom it is said, “ after that the kind-

"ness and love of God our Saviour toward
 "man appeared, not by works of righteousness
 "which we have done, but according to his
 "mercy he *saved us by the washing of regenera-*
 "*tion*, and renewing of the Holy Ghost; which
 "he shed on us abundantly through Jesus Christ
 "our Saviour, that being *justified* by his grace,
 "we should be made *heirs* according to the hope
 "of eternal life?" (Tit. iii. 4—7.) or of them,
 "who sometimes were far off are made nigh by
 "the blood of Christ;" who "now are no more
 "strangers and foreigners, but fellow citizens
 "with the saints, and of the household of God?"
 (Eph. ii. 13, 19.) Has baptism none of the
 benefits which are ascribed to it in the New
 Testament, and by our Church? Our Church
 receives both infants and adults, as regenerated
 by the Holy Spirit, and as the children of God
 by adoption and grace.

The same theory of man's total depravity
 supposes him so incapable of working out his
 own salvation, "that if a man were guilty
 "but of one single transgression, his uniform
 "subsequent obedience would not save him."
 (Charge, p. 19.) Yet the great moral objects

of the Baptist's and the Apostles' preaching were repentance and remission of sins ; and Christ himself came to call men to repentance. If " God is willing that none should perish, but " that all should come to repentance," that they might be saved, can it be said that a whole life of repentance shall be of no avail towards his salvation, or save him from the guilt of a single sin ? Such a doctrine is contrary to the express declarations of Scripture, and to the first and fundamental sentence of our Liturgy, " when " the wicked man turneth away from his wickedness that he hath committed, and *doeth that* " *which is lawful and right*, he shall save his " soul alive," (Ezek. xviii. 27,) and to the whole tenor of our Common Prayer.

The same theory states, that " the covenant " of works says, *Do this, and thou shalt live ;* " the covenant of grace, *Believe in the Lord* " *Jesus, and thou shalt be saved.*" (Charge, p. 19.) The covenant of the Gospel is a covenant of works as well as of grace. As a covenant of *grace* it says, " If thou shalt confess with thy " mouth the Lord Jesus, and shalt believe in " thine heart that God hath raised him from the

“dead, thou shalt be saved.” (Rom. x. 9.) It says, also, “the blood of Christ cleanseth from all sin;” (1 John i. 7.) again, “repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost.” (Acts ii. 38.) As a covenant of *works*, it says, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matth. v. 10.) “We are his workmanship created in Christ Jesus to good works, which God hath ordained that we should walk in them.” (Eph. ii. 10.) “Do good, and your reward shall be great; and ye shall be the children of the Highest.” (Luke vi. 35.) That the Gospel covenant is a covenant of works as well as of grace is professed by our Church, and practically shewn in the offices of Baptism. In that for persons of riper years, the priest says to the person who is to be baptized, “You have heard that our Lord Jesus Christ hath *promised* in his Holy Word to to grant all the things that we have prayed for,” [remission of sins, the Holy Ghost, and the blessing of eternal life,] “which promise he

“ will on his part most surely keep and perform.
 “ Wherefore, after this promise made by Christ,
 “ you must also faithfully, for your part, promise,
 “ in the presence of these your witnesses, and of
 “ this whole congregation, that you will *renounce*
 “ the devil and all his works, constantly *believe*
 “ God’s holy word, and obediently *keep his com-*
 “ *mandments.*” The person to be baptized ac-
 cordingly promises to renounce all sin, to believe
 the Christian faith, and to keep God’s com-
 mandments; and the priest prays that he may
 be endued with heavenly *virtues*, and be ever-
 lastingly *rewarded* through the mercy of God.
 The same doctrine is professed by our Church
 in the baptism of infants, by the stipulation of
 the sponsors for the child’s future belief and
 obedience, and by the declaration that the child
 is “ regenerate by the Holy Ghost ;” and that
 “ baptism doth represent unto us our profession,
 “ which is to follow the *example* of our Saviour
 “ Christ, and to be like unto him.”

The Gospel covenant, therefore, as thus de-
 clared by our Church, is a covenant of grace on
 the part of God, and a covenant of works on the
 part of man,—works commanded by God as

conditions of man's salvation, namely, *faith*, *repentance*, *baptism*, and *fruits meet for repentance*, being all indispensably necessary for our salvation. For we are saved by faith (Eph. ii. 8), by repentance (Acts ii. 38), by baptism (John iii. 5, Tit. iii. 5, 1 Pet. iii. 21), by works meet for repentance, (Matt. iii. 8, Acts xxvi. 20.)

The terms of the Gospel covenant of *faith and works* are not only declared by our Church, but practically acted upon throughout the Liturgy, in which "respect is had unto the recompense of the reward," especially in the Collects for the first Sunday in Advent, for Ash Wednesday, the Sunday before Easter, and for the eleventh, thirteenth, fourteenth, and twenty-fifth Sundays after Trinity; in which we pray that "casting away the works of darknes, and putting upon us the armour of light, we may rise to the life immortal;"—that "the hearts of the disobedient being turned to the wisdom of the just, we may, in the day of judgment, be found an acceptable people in the sight of God;"—that "through contrition and repentance we may obtain perfect remission and forgiveness;"—that "we may follow Christ's example of humi-

“ lity, and be made partakers of his resurrection;”—that, “ running the way of God’s commandments, we may obtain his gracious promises;”—that “ we may so faithfully serve God in this life, that we finally fail not to attain his heavenly promises;”—that “ God would give us the increase of faith, hope, and charity; and” [*in order*] “ that we may obtain that which he doth promise, would make us to love that which he doth command;”—and that “ plenteously bringing forth the fruit of good works, we may of God be plenteously rewarded.”

In these Collects our Church has founded the hope of obtaining salvation, and therefore final justification, not on *faith only*, but on Christ’s own promises that he would, in the day of judgment, reward every man *according to his works*,—not works only, but faith and works, as means and conditions of salvation.

The third part of the Homily on Good Works, after quoting our Saviour’s recital of the Commandments, adds, “ by which words Christ declared that the laws of God be *the very way that doth lead to everlasting life*;”

and that "the works of the moral commandments
 " of God be the *very true works of faith* which
 " lead to the blessed life to come." (P. 41.)

||| If now it should be asked, with respect to
 the preceding extracts from the offices of Bap-
 tism, the Collects, and the Homilies, (as is
 asked in the Archdeacon's Appendix, p. 46,
 concerning the passages which Bishop Bull has
 brought from the Scriptures,) "in what way
 " does any one of these passages go to prove
 " the doctrine of justification by works?" or
 " how is it possible for justification to be ob-
 " tained by works?" the questions may be
 satisfactorily answered from the Archdeacon's
 own definition of justification: "Thus far jus-
 " tification may be considered synonymous with
 " *remission of sin*. But when the word is used
 " interchangeably with the term salvation, (as
 " it is well known that it has been by our Re-
 " formers,) there results a necessity of affixing
 " to it a more comprehensive meaning. It then
 " appears to imply not only the pardon of past
 " transgressions, but also the admission into
 " positive favour, and the *final adjudication to*
 " *eternal life*." (Charge, p. 7.)

If, then, it be asked, with respect to the *former* signification of the word, how is it possible that *remission of sin* should be obtained by works? the Collect for Ash Wednesday will answer—by repentance, contrition, and confession, which are the moral works of faith. If again it be asked, with a view to the *second* signification of the term, how is it possible the *final adjudication to eternal life* should be obtained by works? we answer, from the Scriptures, and from our Liturgy and Homilies,—by obedience to the Gospel, and the keeping of God's commandments.

These two significations of the term justification are as distinct from each other as *pardon* is from *reward*; one belonging to this life, and the other to the next; one being limited to *faith only*, and the other to *faith and works*; the former being our *first*, the latter our *final*, justification.

If, moreover, it should be asked, how is it possible for man to obey the Gospel? we answer, that the "grace of Christ is sufficient for us;" and our Church has taught us to pray to God to give us his grace, which is done in reliance on

our Saviour's declaration: "If ye, then, being
 "evil, know how to give good gifts to your
 "children, how much more shall your heavenly
 "Father give the Holy Spirit to them that ask
 "him;" (Luke xi. 13.) and on his promise,
 "whatsoever ye shall ask in my name, that will
 "I do;" (John xiv. 13.) and on the Apostle's
 declaration, "this is the confidence we have in
 "him, that if we ask any thing according to his
 "will, he heareth us." (1 John v. 14.)

In page 48 of the Appendix, the Archdeacon
 observes, "the learned author proceeds, in the
 "same chapter, to give as his opinion, that what
 "has been so often asserted of the *instrumenta-*
 "*lity* of faith in the business of justification, is
 "a mere fiction, and delusive subtlety. Here
 "again he stands opposed to the whole current
 "of the purest divinity which has emanated
 "from the Church of England." The Bishop's
meram et inanem subtilitatem redolet is over-
 charged in the Archdeacon's imputation of
 "mere fiction, and delusive subtlety," and his
 opinion misrepresented. The Bishop does *not*
 deny the instrumentality of faith. He does not
 hesitate to give the *first place* to faith in the

office of justification ; but he asserts, on the authority of Scripture, that faith is not the only instrument, not *unicum justificationis instrumentum*. He has defended himself, in his *Examen Censuræ*, against the misconstruction of his sentiments by Gataker ; and, as his learned editor, Dr. Grabe, has observed, defended himself with ability. *Hoc doctissimus auctor egregie defendit in Examine Censuræ Resp. ad Animadv. ix.*

To prove that by faith alone without works no one is acquitted by the law of Christ, the Bishop introduces two syllogisms ; the latter of which, in the Archdeacon's translation of it, is as follows :

Whoever is acquitted by the law of Christ, it is necessary that he should fulfil that law ;

But by faith alone without works no one fulfils the law of Christ ;

Therefore by faith alone without works no one is acquitted by the law of Christ.

The Archdeacon does not deny either of the premises of this syllogism, and therefore leaves the conclusion in full force ; but he endeavours to defeat it by another syllogism, which he " retorts" upon its author :

Whoever is acquitted by the law of Christ, it is necessary that he should fulfil that law ;

But in many things we all offend against that law by sins both of commission and omission ;

Therefore no man can be acquitted by the law of Christ.

When I find such a conclusion as this, that no man can be acquitted (*of his sins*) by the law of Christ, *because* all men are *sinner*s, I must suppose that the Archdeacon is not serious in his "retort" upon the Bishop. It is as dangerous to *play* with syllogisms as with edged tools ; and, if I mistake not, the present experiment is unfavourable to the doctrine which it was intended to support. The Archdeacon's syllogism offends against the first principle of syllogistic reasoning ; for a syllogism is an argument, in which certain premises being laid down and granted, a conclusion necessarily follows from them ;* the pre-

* "*Syllogismus* : Oratio, in qua positis quibusdam et concessis necesse est aliud evenire præter et propter ea quæ posita sunt et concessa." ALDRICH. The great founder of Logic, as an Art, defines a syllogism thus :
 "Συλλογισμος ἐστὶν ὁ λόγος, ἐν ᾧ τιθέντων τινῶν ἕτερον τι κειμένων
 "(*aliud præter ea quæ posita sunt*) ἐξ ἀνάγκης συμβαίνειν (con-
 "sequitur) τῇ αὐτᾷ εἶναι (propter ea quæ posita sunt.)"
 ARIST. *Analyt.* l. i. c. i.

mises being granted, the conclusion cannot be denied. And, accordingly, the Bishop's conclusion, "*that by faith alone without works no one is acquitted by the law of Christ,*" necessarily follows from the concession of his premises. But both of the Archdeacon's premises may be granted, and yet his conclusion will not follow. For admitting that all men offend against the law of Christ, yet Christ has promised that all sin and wickedness shall be forgiven, except the sin against the Holy Ghost. And we find in the Gospel, not only *how* the law of Christ is to be fulfilled, but through *what* acts of obedience to the law of Christ our sins will be forgiven, for Christ's sake. Charity, or love, is the great law of Christ; and "he that loveth another hath fulfilled the law," (Rom. xiii. 8,) by all those acts of benevolence, long-suffering, humility, fidelity, candour, and other attributes of charity, which St. Paul has enumerated in 1 Cor. xiii. 4—7. And "charity," in this large sense of Christian love, "shall cover the multitude of sins," *πληθος ἁμαρτιῶν*, *a multitude of sins*. (1 Peter iv. 8.) Filial piety is a law of Christ, and an eminent exercise of christian love; and the son

of Sirach ascribes a high value to it in the sight of God; for he says, "whoso honoureth his father, maketh an atonement for his sins; and when he maketh his prayer, he shall be heard." (Eccles. iii. 3.) Forgiveness of injuries is a law of Christ; and they that forgive, will be forgiven. (Luke vi. 37.) Confession of our sins is a law of Christ; and "if we confess our sins, God will forgive them, and cleanse us from all unrighteousness." (1 John i. 9.) Again, repentance is a law of Christ; and if we repent of our sins, they will be forgiven, *through* our repentance, confession, forgiveness, and other acts of christian love and obedience to the law of Christ; not *on account* of such obedience, but on account of Christ's atonement for our sins.

The argument may be thus expressed in syllogism:

Whoever is acquitted by the law of Christ, it is necessary that he should fulfil the law of Christ;

He that repenteth of his sins fulfils the law of Christ;

He, therefore, that repenteth of his sins, is acquitted by the law of Christ.

And so if we take for the minor proposition,
He that confesseth his sins fulfils the law of Christ ;

He that forgiveth his brother, fulfils the law of Christ,

the same conclusion will follow, that through obedience to these laws of repentance and christian charity, with faith, and for Christ's sake, who died for our sins, men will be acquitted of their sins.

Though in the passages of Scripture respecting the efficacy of repentance, confession, forgiveness, &c. the atonement of Christ is not mentioned, it is always implied, as I before observed ; and I repeat the observation on account of the Archdeacon's censure of the Bishop's omission of the atonement in his syllogisms, in which it could have no place, either in his premises or conclusion. " On a perusal of these " syllogisms," says the Archdeacon, " must not " the reader's mind be struck with astonishment, " that they should contain no reference to the " doctrine of atonement, or to the priestly office " of Christ?" The omission is noticed with as much vehemence, as if the syllogisms had be-

trayed some palpable "congeniality" with *Unitarianism*, which his contemporary opponents most perversely imputed to the *Harmonia Apostolica*. Bishop Bull repelled the imputation in his *Examen Censuræ*, p. 592, when he calls the opinions of Socinus "dogmata plane hæretica, "longiusque ab ecclesiæ *Catholica consensu abhorrentia*," in which he says, "*nemo hodie mortalium vivit qui sit magis infensus*," than himself. He speaks more fully on the subject in his *Apologia pro Harmonia*, sect. i. §. 8—11, in which he supports the doctrine of Christ's atonement against the Socinians. He had not then published his immortal anti-Socinian works, *Judicium Ecclesiæ Catholicæ de necessitate credendi quod Dominus noster Jesus Christus sit Verus Deus*, and *Defensio Fidei Nicænæ*.

The Archdeacon, in pursuing his censure of the Bishop's omission of the doctrine of atonement, in syllogisms where it could have no place,—*Non erat his locus*,—proceeds to say, "must the reader not be surprised to find, that "man should again be placed under the covenant of works, and his acquittal or condem-

"nation should be made to depend upon his
 "fulfilment of the moral law, as explained and
 "enforced in all its spirituality and extent by
 "our blessed Saviour?" If the reader recol-
 lects that our Saviour makes the keeping of
 God's *commandments* a *condition* of entering into
 life, (Matth. xix. 17,) and inculcates such obe-
 dience as necessary to the knowledge of the true
 faith, (John vii. 17,) and remembers the *exclu-*
sive character of those declarations,—“ Except
 “ your righteousness shall exceed the righteous-
 “ ness of the Scribes and Pharisees, ye shall in
 “ no case enter into the kingdom of heaven ;”
 and “ If ye forgive not men their trespasses,
 “ neither will your Heavenly Father forgive you
 “ your trespasses ;” and “ Without holiness no
 “ man shall see the Lord,”—he will not, I think,
 be surprised to find that man is *still* under the
 covenant of works ; (I do not say *again* under
 the covenant of works, for the Gospel is so far
 from having dissolved that covenant, that it has
 enforced and extended its obligations ;) but he
 will, if I mistake not, be surprised that any one
 who has been baptized in the Church of England

should doubt that we are under the covenant of works.*

He will, too, I conceive, be surprised, that a writer who contends for the observance of the moral law as necessary to our salvation, should be called "a dangerous tamperer with the strictness of the divine law," because he contends that a life of *sinless obedience* and *faultless innocence* is not required by that law for our salvation. The old law says, in the language of God himself to the greatest sinners, "wash you, make you clean; put away the evil of your doings from before mine eyes: cease to do evil; learn to do good; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow." And then, the Lord assures them, "though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool." (Isaiah i. 16—18.) The new law says, "Repent, and be converted,

* It has been objected to the advocates of baptismal regeneration, that they appear to consider *baptism* as *alone* sufficient for *salvation*. But the objection must be made by those who forget that the benefits of baptism can never be attained but by fulfilling its *covenanted conditions*.

“ that your sins may be blotted out ;” (Acts iii. 19.) and, accordingly, the Church of England, in her sixteenth Article, pronounces, that “ they “ are to be condemned, who deny the place of “ forgiveness to such as truly repent.” The tampering with the strictness of the divine law is rather in the theory that asserts the inutility of the most perfect obedience after the commission of a single crime ; and that tends to equalize all crimes by maintaining the inefficiency of all virtue, and the impossibility of falling from grace which has been once received.

In page 64 of the Appendix, the Archdeacon says, “ the Reformers universally, without any “ exception, contended that man is not justified “ by works either *wholly* or in *part*.” St. James affirms that a man is justified by works, and not by faith only. Bishop Jewel interprets this passage to mean that Abraham was justified by works ; works, indeed, which follow after justification, but yet works, without which Abraham’s faith had been no faith. Cranmer, in the *Necessary Erudition of a Christian Man*, says : “ No “ faith is sufficient for salvation, but such a faith “ as worketh by charity.” (p. 35, ed. Todd.)

Hooker, the friend and associate of the Reformers, says, that "they who affirm that we
"are justified by faith only, may yet hold truly
"that without works we are not justified;"
(p. 454.) a position which follows from the inseparable connection of faith with good works.

The Archdeacon himself proposes a position which may go far towards settling all controversy on the subject. "If faith be considered as a
"principle of sanctification, then, indeed, faith
"and works are inseparably united." (Charge, p. 19.) Hooker's authority may, perhaps, confirm him in this concession against his afterthought, that "faith and works are *mutually opposed* to each other, and that the words of
"St. Paul are decisive against their *coalition*." Hooker considers faith not merely as a principle, but as a *part* of sanctification: "Faith is a part
"of sanctification, and yet unto justification necessary." (P. 454.) Augustine says, "*Inseparabilis est bona vita a fide, quæ per dilectionem operatur: imo ea ipsa est bona vita.*" (De Fide Operibus, c. 23.)

The reason which the Archdeacon gives for not conceding the inseparable union of faith and

works, arises from his view of the basis of man's justification. "If faith be considered with reference to the basis of man's justification and acceptance in the sight of God, then they have distinct and separate offices assigned them, and are *mutually opposed* to each other. The testimony of St. Paul is decisive against their coalition."

If good works be essential to a true faith, as we are taught by St. John (1 John ii. 4.); if faith be identified with good works, by the Prophet (Jer. xxii. 16); if faith be dead without good works, according to St. James (ii. 17); if faith be perfected by works, according to the same Apostle (ii. 22); if good works do necessarily spring out of a true and lively faith, as our Articles declare (Art. xii.); if "there is one *work* in which be all good works, that is *faith* which *worketh* by charity;" (Homily on Good Works, p. 39;) then faith and works cannot be opposed to each other, but must be inseparably united.

The basis of man's justification is the *death of Christ*, who is "the propitiation for our sins;" and by his merits alone we are justified. If faith,

therefore, be considered in reference to the basis of man's justification, we are no more justified *by* faith than *by* works.* They are both of them means and conditions, *through* which we are justified and saved, and without which Christ is not a propitiation for our sins. They cannot, therefore, be opposed, but are mutually indispensable to each other.

In the mind and conduct of a justified person they are never separate. "This sentence, that we be justified by faith only, is not so meant of them" [the Ancient Fathers] "that the said justifying forth is *alone* in us, *without* true repentance, hope, charity, dread and the fear of God, at any time or season." (Homily on Salvation, p. 21.) "Neither doth faith shut out the justice of our good works, necessarily to be done afterwards of duty towards God ;

* "The doctrine that we be justified by faith in Christ only is not, that this our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us, for that were to count ourselves to be justified by some act or virtue that is within ourselves." (Homily on Salvation, p. 22.)

“(for we are most bounden to serve God, in
 “ doing good deeds, commanded by him in his
 “ holy scripture, all the days of our life.)”

The validity, therefore, of our justification in this life by the remission of our sins depends not only on the faith and repentance which *accompany* our justification, but also on the good works necessarily to be *done after* the remission of our sins, as long as we live ; unless that doctrine were true, that being once in a state of grace, in which we are placed by our regeneration in baptism, we can never fall from it ; a doctrine not only contrary to Scripture, but to our own Articles. (Art. xvi.) Judas fell from grace, and was lost. St. Peter fell from grace by the denial of his Master, but recovered from his fall. St. Paul was anxious lest he should fall from grace and be a cast-away ; and advised him, that thinketh he standeth, to take heed lest he fall. In every justified person, and therefore, so long as he is in a justified state, faith and good works are inseparably united ; and if he fall into sin, he can recover his former state of grace only by the renewing of the Holy Spirit, and the reunion of faith and repentance, and by fruits meet for repentance.

The passages of St. Paul (Rom. iv. 4, 5, xi. 6,) which the Archdeacon thinks "decisive against the coalition of faith and works," will, I think, not bear such an interpretation. It amounts only to this, that justification, that is, *remission of sin*, (Rom. iii. 25,) is an act of mercy and grace on the part of God, through the *death of Christ*, and therefore not obtained by any deeds of the law, the law of Moses. For by "Christ," that is, by the *blood of Christ*, "we are justified from all things from which we could not be justified by the law of Moses,—neither by the blood of *bulls and of goats*, for that cannot put away sin;" (Heb. x. 4.) nor by its moral injunctions, for "by the law is the knowledge of sin," by it men are convicted of sin and condemned, and not acquitted. When St. Paul therefore says, that "to him that worketh not, but believeth on him that justifieth," that is, pardoneth, "the ungodly, his faith is counted for righteousness;" it shews, indeed, that as the ungodly is without good works, his faith is accepted instead of them, gratuitously and unconditionally, for Christ's sake, as the ground of his *justification*, *εις δικαιοσυνην*, and the remission

of his sins. But this does not decide against the inseparable union of faith and works in him that is justified ; or disprove the language of Hooker, that “ faith is a *part of sanctification* ;” or of the Homily before quoted, that “ justifying “ faith is not alone in man *without* true repentance, hope, charity, dread and the fear of “ God, *at any time or season.*” The whole of the quoted passages (Rom. iv. 4, 5, xi. 6) may serve as an illustration of the two kinds of justification, one *without works*, the other *by works*, *χωρὶς ἔργων* and *ἐκ ἔργων*. For in this life the believing and repenting sinner is justified from *actual* sin, as infants are from *original* sin, exclusively of works, and without works : but in the next life, to him that believeth and worketh in obedience to the Gospel, the reward of eternal life will be, (humanly speaking,) as it were, of debt, because it will be the fulfilment of God’s promises ; and yet will be of grace, because obtained by the death and resurrection of Christ. The reward and its condition are thus expressed by our Saviour : “ he that is righteous, let him be righteous still ; and he that is holy, let him be “ holy still. And, behold, I come quickly, and

“ my reward is with me, to give every man according as his work shall be.—Blessed are they that do his commandments, that they may have right to the tree of life.” (Rev. xxii. 11, 12, 14.)

VII. Here, therefore, I rest the inquiry into the subject of justification, and conclude, from the doctrine of Scripture, and from the testimony of Cranmer, Hooker, and others, that there are *two kinds* of justification, one by faith only, and one by faith and works; that justification by faith only consists in the remission of sin “ through the redemption that is in Christ “ Jesus” [*ἐν Χριστῷ Ἰησοῦ*, *by Christ Jesus*]; that it is limited to the remission of sin by baptism; that this is our first justification, and has no other relation to our final justification in the day of judgment, than as having the same basis of justification,—the death of Christ,—the two kinds of justification differing from each other in this, that one belongs to this life, the other to the next; the former unconditional, the latter conditional; one, justification from sin by faith without works, the other, justification of every

man according to his works ; one through *faith only*, the other through *faith and works*.

I conclude, moreover, as every man will be "justified or condemned by his words and works," (Matt. xii. 37, xvi. 27,) "the righteousness of the righteous being upon him, and the unrepented wickedness of the wicked being upon him," (Ezek. xxiii. 20;) that the righteousness of Christ (a term not used in Scripture) which will be imputed to us, will be the *external* justice of Christ, as it is called by Hooker, that is, his *satisfaction for sin* on the cross, and not his sinless holiness of life.

And, lastly, in the words of the Homily on Salvation, that "three things are required to our obtaining our justification and righteousness ; that is, God's mercy, Christ's justice, and a true and lively faith, out of the which faith spring good works." (P. 20.) And that "the true understanding and meaning of the doctrine, we be justified by faith in Christ only, is, that although we hear God's word, and believe it ; and although we have faith, hope, charity, repentance, dread and fear of God within us, and we do never so many

" good works thereunto ; yet we must renounce
 " the *merit* of all our said virtues, faith, hope,
 " charity, and all other virtues and good deeds,
 " which we either have done, shall do, or can
 " do, as things that be too weak, and insufficient,
 " and imperfect, to *deserve* remission of our sins,
 " and our justification ; and therefore we must
 " trust in God's mercy, and that sacrifice which
 " our High Priest and Saviour, Christ Jesus,
 " once offered for us upon the cross, to obtain
 " thereby God's grace and remission, as well of
 " our original sin in baptism as of all actual sin
 " committed by us after our baptism, if we
 " truly repent, and turn unfeignedly to him."
 (P. 22.)

THE END.

CONTINUATION

Of the Additional Observations, p. 44—50.

They who interpret *πετρος* and *πετρα* in Matth. xvi. 18. by the same term, *Rock*: “Thou art *Rock*, and on this rock I will build my *Church* ;” rest their interpretation on the meaning of the Syro-chaldaic *Cepha*, which is used for *rock* and *stone*. Casaubon rejects this defence of their interpretation. Non idem est Petrus & Petra: Christus est Rupes; Petrus, lapis ex rupe excisus. In idiomate Syriaco eadem distinctio, quod ad rem quidem attinet, locum habet, etsi in ipsis vocibus non ita clare apparet; *apparet tamen etiam ibi*, si res diligenter expendatur. That the distinction was *intended* in the language spoken by our Saviour, and that it was *so understood*, is evident from the change in the terms (*πετρος* and *πετρα*) in the Greek text. Errant etiam & quidem gravissime, (says Casaubon) qui existimant inter hæc duo nomina, Cepha Petra, and Cepha Petrus, nullum esse discrimen, quia literis scribuntur iisdem: quod cum dicunt, grammaticorum pariter, & philosophorum pueris propinant sese ridendos. (Exercitationes c. Baronium, xv. p. 278. ed. Francf. 1615.)

NOTE to p. 123, 124.

The opinion of the sole instrumentality of Faith in the office of Justification, seems to have derived its main strength from a passage of Hooker, the beauty of whose metaphorical language appears to have had more than its due influence on the doctrine. "Faith is the only hand, which putteth on Christ unto justification; and Christ the only garment, which, being so put on, covereth the shame of our defiled natures, hideth the imperfection of our works, preserveth them blameless in the sight of God, before whom, otherwise, the weakness of our faith were cause sufficient to make us culpable, yea, to shut us from the kingdom of heaven, where nothing that is not absolute can enter." (P. 474, ed. octavo.)

To ascertain the meaning of this passage it is necessary to divest it of its metaphors. To "put on Christ" is to believe in Christ; and in that sense faith is the only hand that can put on Christ. To put on Christ is to be "baptized into Christ," (Gal. iii. 27.) which implies not only faith, but repentance, contrition, confession, renunciation of sin, and promise of obedience. But this requires more than the single hand of faith to put it on. Again, to "put on Christ," (Rom. xiii. 14.) is for a Christian to be like Christ, to "walk as he walked," to "purify himself as he is pure." Again, to put on Christ is to be "in Christ," that is to be "a new creature," (2 Cor. v. 17.) "created in Christ Jesus unto good works." (Eph. ii. 10.) To be "found in Christ" is to persevere in faith and obedience unto the end.

The faith, then, that puts on Christ unto justification

must be *accompanied* by repentance, contrition, confession, and renunciation of sin; and is *never without* charity and good works. Hooker, in order to obviate the misapplication of his doctrine, says: "By this speech" [faith alone justifies] "we never meant to exclude either hope or charity from being always joined as inseparable mates with faith in the man that is justified; or works from being added as necessary duties required at the hands of every justified man;" without which, therefore, he will not be justified; his sins will not be forgiven; he will not be saved. Hooker has said this in fewer words: "Faith is a part of sanctification, and yet unto justification necessary;" that is, the faith that is necessary to justification is that "work, in which be all good works," that is the faith that worketh by charity, to use the language of the Homily before quoted.

"No one can come to Christ except the Father draw him." He is drawn by various providences which prepare the way for faith. No one can truly believe in Christ who does not feel the want of a Saviour. The voice that cried in the wilderness, "Prepare ye the way of the Lord; make his paths straight;" fulfilled his office by preaching repentance. Repentance, therefore, not only accompanies, but precedes the operation of a justifying faith.

The inseparable union of good works with a true faith, is evident from this: No one can believe in Christ, who does not know him; and no one can truly know Christ, or have any assurance of the sincerity of his faith in him, who does not keep his commandments; for the Apostle says: "Hereby we *know* that we *know* him, if we keep his commandments." (1 John ii. 3.)

APPENDIX.

BY THE KING.

A PROCLAMATION for the Encouragement of Piety and Virtue, and for preventing and punishing of Vice, Profaneness, and Immorality.

GEORGE R.—We most seriously and religiously considering that it is an indispensable duty on Us to be careful, above all other things, to preserve and advance the Honour and Service of Almighty God, and to discourage and suppress all Vice, Profaneness, Debauchery, and Immorality, which are so highly displeasing to God, so great a reproach to Our Religion and Government, and (by means of the frequent ill examples of the practices thereof) have so fatal a tendency to the corruption of many of Our loving subjects, otherwise religiously and virtuously disposed, and which (if not timely remedied) may justly draw down the Divine vengeance on Us and Our Kingdoms: We also humbly acknowledging that We cannot expect the blessing and goodness of Almighty God (by whom Kings reign, and on which We entirely rely) to make Our reign happy and prosperous to Ourselves and Our people, without a religious observance of God's Holy Laws: To the intent, therefore, that religion, piety, and good manners may (according to Our most hearty desire) flourish and increase under Our Administration and Government, We have thought fit, by the advice of Our Privy Council, to issue this Our Royal Proclamation, and do hereby declare Our Royal purpose and resolution to discountenance and punish all manner of Vice, Profaneness, and Immorality, in all persons of whatsoever degree or quality, within this Our Realm, and particularly in such as are employed near Our Royal Person; and that, for the encouragement of Religion and Morality, We will, upon all occasions, distinguish persons of piety and virtue by marks of Our Royal favour: And We do expect and require, That all persons of honour, or in place of authority, will give good example by their own virtue and piety, and to their utmost contribute to the discountenancing persons of dissolute and debauched lives, that they, being reduced by that means to shame and contempt for their loose and evil actions and behaviour, may be thereby also

enforced the sooner to reform their ill habits and practices, and that the visible displeasure of good men towards them may (as far as it is possible) supply what the laws (probably) cannot altogether prevent ; and We do hereby strictly enjoin and prohibit all Our loving subjects, of what degree or quality soever, from playing, on the Lord's Day, at dice, cards, or any other game whatsoever, either in public or private houses, or other place or places whatsoever : And We do hereby require and command them, and every of them, decently and reverently to attend the Worship of God on every Lord's Day, on pain of Our highest displeasure, and of being proceeded against with the utmost rigour that may be by law. And, for the more effectual reforming all such persons who, by reason of their dissolute lives and conversations, are a scandal to Our kingdom, Our further pleasure is, and We do hereby strictly charge and command all Our Judges, Mayors, Sheriffs, Justices of the Peace, and all other Our Officers and Ministers, both Ecclesiastical and Civil, and all other Our subjects whom it may concern, to be very vigilant and strict in the discovery and the effectual prosecution and punishment of all persons who shall be guilty of excessive drinking, blasphemy, profane swearing and cursing, lewdness, profanation of the Lord's Day, or other dissolute, immoral, or disorderly practices ; and that they take care also effectually to suppress all public gaming houses and places, and other lewd and disorderly houses ; and to put in execution the statute made in the twenty-ninth year of the reign of the late King *Charles the Second*, intituled *An Act for the better Observation of the Lord's Day, commonly called Sunday* ; and also so much of an Act of Parliament made in the ninth year of the reign of the late King *William the Third*, intituled *An Act for the more effectual suppressing of Blasphemy and Profaneness*, as is now in force ; and all other laws now in force for the punishing and suppressing any of the vices aforesaid ; and also to suppress and prevent all gaming whatsoever, in public or private houses, on the Lord's Day ; and likewise that they take effectual care to prevent all persons keeping taverns, chocolate houses, coffee houses, or other public houses whatsoever, from selling wine, chocolate, coffee, ale, beer, or other liquors, or receiving or permitting guests to be or remain in such their houses in the time of Divine Service on the Lord's Day, as they will answer it to Almighty God, and upon pain of Our highest displeasure. And for the more effectual proceeding herein, We do hereby direct and command all our Judges of Assize and Justices of the Peace to give strict charges at their respective Assizes and Sessions, for the due prosecution and punishment of all persons that shall presume to offend in any of the kinds aforesaid ; and also of all persons that, contrary to their duty, shall be remiss or negligent in putting the said laws in execution : and that they do, at their respective Assizes and Quarter Sessions of the Peace, cause this Our Royal

Proclamation to be publicly read in open Court immediately before the Charge is given. And we do hereby further charge and command every Minister in his respective Parish Church or Chapel to read or cause to be read this Our Proclamation at least four times in every year, immediately after Divine Service, and to incite and stir up their respective auditories to the practice of piety and virtue, and the avoiding of all immorality and profaneness. And, to the end that all vice and debauchery may be prevented, and religion and virtue practised by all officers, private soldiers, mariners, and others who are employed in Our service by sea and land, We do hereby strictly charge and command all our commanders and officers whatsoever, that they do take care to avoid all profaneness, debauchery, and other immoralities, and that by their own good and virtuous lives and conversations they do set good examples to all such as are under their care and authority; and likewise take care of and inspect the behaviour of all such as are under them, and punish all those who shall be guilty of any of the offences aforesaid, as they will be answerable for the ill consequences of their neglect herein.

Given at Our Court at *Carlton House*, the twelfth day of *February* one thousand eight hundred and twenty, and in the first year of Our Reign.

GOD SAVE THE KING.

II.

FIRST CANON OF THE CHURCH OF ENGLAND.

The King's Supremacy over the Church of England, in Causes Ecclesiastical, to be maintained.

As our duty to the King's most excellent Majesty requireth, we first decree and ordain, That the Archbishop of Canterbury, (from time to time), all Bishops of this province, all Deans, Archdeacons, Parsons, Vicars, and all other Ecclesiastical Persons, shall faithfully keep and observe, and (as much as in them lieth) shall cause to be observed and kept of others, all and singular laws and statutes, made for restoring to the Crown of this kingdom the ancient jurisdiction over the State Ecclesiastical, and abolishing of all foreign power repugnant to the same. Furthermore, all Ecclesiastical Persons, having cure of souls, and all other Preachers, and Readers of Divinity Lectures, shall, to the uttermost of their wit, knowledge, and learning, purely and sincerely, without any colour or dissimulation, teach, manifest, open, and declare, four times every year at the least, in their sermons and other collations and lectures, that all usurped and foreign power (forasmuch as the same hath no establishment nor ground

by the law of God) is for most just causes taken away and abolished; and that therefore no manner of obedience, or subjection, within his Majesty's realms and dominions, is due unto any such foreign power, but that the King's power within his realms of England, Scotland, and Ireland, and all other his dominions and countries, is the highest power under God; to whom all men, as well inhabitants, as born within the same, do by God's laws owe most loyalty and obedience, afore and above all other powers and potentates in the earth.

III.

INSTRUCTIONS as to the necessary Papers to be presented to the Bishop of Salisbury for obtaining Holy Orders.

CANDIDATES for Orders must be Graduates, or examined Students in Civil Law.

AS TO DEACON'S ORDERS.

The following papers are to be sent by a Candidate for Deacon's Orders, at least six weeks before the day of Ordination, to the Registrar of the Diocese, to be by him transmitted to the Archdeacon of Sarum.

1. Letters testimonial from his college: and in case the candidate shall have quitted college, he must *also* present letters testimonial for the period elapsed since he quitted college, in the following form, signed by three beneficed clergymen of the Diocese of Salisbury, and if they are not of the Diocese, such testimonials must be countersigned by the Bishop of the diocese in which their benefices are respectively situate.

2. Form of Letters Testimonial for Orders.

To the Right Reverend — by divine permission Lord Bishop of Salisbury.

Whereas our well-beloved in Christ, A. B. Bachelor of Arts (*or other degree*) hath declared to us his intention of offering himself a candidate for the sacred office of a Deacon, and for that end hath requested of us letters testimonial of his learning and good behaviour: we therefore, whose names are hereunto subscribed, do testify that the said A. B. having been personally known to us for the space of * — last past, hath during that time lived piously, soberly, and honestly, and diligently applied himself to his studies, nor hath he at any time, as far as we know or believe, held, written, or taught any thing contrary to the doctrine or dis-

* For three years, or such shorter period as may have elapsed since he left College.

cipline of the United Church of England and Ireland; and moreover we believe him in our consciences to be a person worthy to be admitted to the sacred order of Deacons.

In witness whereof we have hereunto subscribed our names,
this — day of —, in the year of our Lord one thousand eight hundred and —

C. D. Rector of —

E. F. Vicar of —

G. H. Rector of —

3. Form of notice or "Si quis," and of the certificate of the same having been published in the church of the parish where the Candidate usually resides, to be presented by the Candidate if he shall have quitted College, or if he be not resident in College.

Notice is hereby given that A. B. Bachelor of Arts (*or other degree*) of — College, Oxford, [or Cambridge], and now resident in this parish, intends to offer himself a Candidate for the holy office of a Deacon at the ensuing Ordination of the Lord Bishop of Salisbury; and if any person knows any just cause or impediment for which he ought not to be admitted into Holy Orders, he is now to declare the same, or to signify the same forthwith to the Lord Bishop of Salisbury.

We do hereby certify that the above notice was publicly read by the undersigned C. D. in the parish church of —, in the county of —, during the time of divine service on Sunday the — day of — last, (*or instant*), and no impediment was alleged.

Witness our hands this — day of —, in the year of our Lord one thousand eight hundred and —.

C. D. Officiating Minister.

E. F. Churchwarden.

4. Certificate from the Professor of Divinity in his respective University, that the Candidate has attended one entire course of Divinity Lectures.

5. Certificate of the Candidate's baptism from the Register book of the parish where he was baptized, duly signed by the Officiating Minister, to shew that he has completed his age of twenty-three years; and in case he shall have attained that age, but cannot produce a certificate of his baptism, then his father or mother, or other competent person, must make an affidavit before a justice of the peace of the actual time of his birth; and here it may be necessary to remark, that by an act of the 44th Geo. III. ch. 43. intituled "An Act to enforce the due observance of the canons and rubric, respecting the ages of persons to be admitted into the sacred order of deacon and priest," it

is enacted, that thenceforth no person shall be admitted a Deacon before he shall have attained the age of three-and-twenty years complete; and that no person shall be admitted a Priest before he shall have attained the age of four-and-twenty years complete; and that if a person shall be admitted a Deacon before he shall have attained the age of twenty-three years complete, or a Priest before he shall have attained the age of twenty-four years complete, such admission shall be void in law, and the person so admitted shall be incapable of holding any ecclesiastical preferment, &c.

6. The form of a Nomination to serve as a Title for Deacon's Orders.

To the Right Reverend Father in God — by divine permission Lord Bishop of Salisbury.

These are to certify your lordship, that I, C. D. Rector [*or Vicar, &c.*] of — in the county of —, and your lordship's diocese, having been instituted to my benefice in the year —, do hereby nominate and appoint A. B. Bachelor of Arts (*or other degree*) to perform the office of a Curate in my church of — aforesaid, and do promise to allow him the yearly stipend of — pounds. [*See the act 57 Geo. III. ch. 99. sec. 52 to 63. as to stipend*], for his maintenance in the same, with the surplice fees, (*if they are intended to be allowed,*) and the use of the (A.) rectory-house, garden, and offices; and to continue him to officiate in my said church, until he shall be otherwise provided of some ecclesiastical preferment, unless, for any fault by him committed, he shall be lawfully removed from the same; and I hereby solemnly declare that I do not fraudulently give this certificate to entitle the said A. B. to receive Holy Orders, but with a real intention to employ him in my said church, according to what is before expressed; and, pursuant to the act of parliament, I do hereby state that the said — purposes to reside in my said rectory house; that the gross annual value of the said rectory is — pounds; and that the population of the said parish of — amounts to — persons.

Witness my hand this — day of —, in the year of our Lord one thousand eight hundred and —.

C. D. Incumbent.

[*Add address.*]

Instructions for altering the above form of a Nomination to meet every case.

Reference.

(A.)—If the Curate is not to reside in the rectory or vicarage house, state why not—and,

Whether he is to reside in the parish; if not, where he is to reside, and how far from the parish.

If the gross annual value of a benefice whereon the incumbent is non-resident for more than three months in the year amounts to £300 or upwards, and the population amounts to 300 persons or upwards, or if the population amounts to 1000 persons or upwards, whatever may be the value of such benefice, the Curate must be required by the Bishop to reside within the parish, unless it shall be made out to the satisfaction of the Bishop, that from special and peculiar circumstances great inconvenience would arise from his being compelled to reside within the parish; in which case the Bishop may allow him to reside in some near and convenient place, provided that such special and peculiar circumstances be signified in the licence.

Note.—When the Candidate has obtained *all* his papers, he must send them to EDWARD DAVIES, Esq. Registrar, Salisbury.

AS TO PRIEST'S ORDERS.

The following papers are to be sent by a Candidate for Priest's Orders, at least six weeks before the day of Ordination, to the Registrar as before.

1. Letters of Deacon's Orders, [not however required to be produced by a Candidate, if ordained Deacon in the diocese of Salisbury.]

2. Letters Testimonial of his sound doctrine, good life, and behaviour, for the time elapsed since he was ordained Deacon, signed by three beneficed Clergymen of the Diocese of Salisbury, and if they are not of the diocese, such letters testimonial must be countersigned by the Bishop of the diocese in which their benefices are respectively situate.

3. Notice or "Si quis," and certificate of the publication thereof. [*See form thereof in the Instructions as to Deacon's Orders, No. 3.*]

4. In case the Candidate was ordained Deacon by the Bishop of another diocese, he must produce a certificate of his baptism. [*See directions as to the same in the Instructions as to Deacon's Orders, No. 5.*]

5. If the Candidate for Priest's Orders is not serving a curacy in the diocese of Salisbury, he must produce with the other papers a Nomination to a Curacy as a Title. [*See form No. 6. in the Instructions for Deacon's Orders.*]—If the Candidate remains on the Curacy which was his Title for Deacon's Orders, a letter from his Rector, or Vicar, attesting this, will be a sufficient title, or the production of his Licence; but if, since he was ordained Deacon he has removed to another cure, a fresh Title in

the usual form is necessary. If he is presented to a rectory or vicarage, or nominated to a perpetual curacy in the diocese, the Presentation or Nomination must be sent as a title.

Note.—When the Candidate has obtained *all* his papers, he must be careful to send them to the Registrar as before.

Dissenting Ministers, born and bred Dissenters from the Church of England, and as such excluded from an University Degree, who are desirous of becoming Candidates for Holy Orders in the Diocese of Salisbury, must have quitted their former Ministry at least twelve months, and have printed their reasons for renouncing such Ministry, and for their preference of the Church of England. They must send, at least six weeks before the day of Ordination, respectable testimonials of moral character from their old connections, and from beneficed Clergymen of the Church of England, with the usual nomination to some Curacy in the Diocese. They must also send a Certificate of their Ordination according to the usual form of the religious society to which they belonged, with a Certificate of their Age, and of the public notice of their intention of offering themselves Candidates for Holy Orders; together with a printed declaration of their reasons for renouncing their former Ministry, and attaching themselves to the Church of England.

INSTRUCTIONS for obtaining a Licence to a Stipendiary Curacy.

The following papers are to be sent or brought to the Registrar, as before :

1. A Nomination by the Incumbent in the following form ; but if it is intended as a Title for Orders, see form p. 6. :

To the Right Reverend — Lord Bishop of Salisbury.

I, A. B., Rector of —, in the county of —, and diocese of Salisbury, do hereby nominate the reverend — to perform the office of a Curate in my parish church of —, and do promise to allow him the yearly stipend of [*See the act 57 Geo. III. ch. 99. sect. 52 to 63, as to stipend*] pounds, with the surplice fees (*if they are intended to be allowed*), and the use of the (A.) rectory-house, garden, and offices. And, pursuant to the act of parliament, I do hereby state that the said reverend — purposes to reside (B.) in my said rectory-house; that the said reverend — (B.) does not serve any other parish as Curate or Incumbent, and has not any other ecclesiastical preferment, and does not

hold any donative, perpetual curacy, or parochial chapelry, and does not officiate in any other church or chapel; that the gross annual value of the said rectory is — pounds; that the population of the said parish amounts to — persons: and that I was instituted to the said living of — in the year 18

Witness my hand this — day of — in the year of our
Lord one thousand eight hundred and —

A. B. incumbent.

[Add address.]

Instructions for altering the above Form of a Nomination to meet every case.

References.

(A.)—If the Curate is not to reside in the rectory or vicarage house, state why not—and,

Whether he is to reside in the parish; if not, where he is to reside, and how far from the parish.

(B.)—To be altered according to the fact; and if the Curate has any preferment, or any other cure, &c. the same must be specially stated and distinguished; and if the Curate is to serve more than one church, the distance of each from his place of residence must be stated with precision.

Note.—If the gross annual value of a benefice whereon the incumbent is non-resident for more than three months in the year, amounts to £300 or upwards, and the population amounts to 300 persons or upwards, or if the population amounts to 1000 persons or upwards, whatever may be the value of such benefice, the Curate must be required by the Bishop to reside within the parish, unless it be made out to the satisfaction of the Bishop, that from special and peculiar circumstances great inconvenience would arise from his being compelled to reside within the parish; in which case the Bishop may allow him to reside in some near and convenient place, provided that such special and peculiar circumstances be signified in the Licence.

2. Letters of Orders.

3. Letters Testimonials from his college; or if he came not immediately from a college, then to be signed by three beneficed Clergymen, in the following form:

To the Right Reverend — Lord Bishop of Salisbury.

We, whose names are hereunder written, testify and make known that A. B. clerk, Bachelor of Arts (*or other degree*) no-

minated to serve the cure of — in the county of —, having been personally known to us for the space of three years last past, hath during that time lived piously, soberly, and honestly; nor hath he at any time, as far as we know or believe, held, written, or taught any thing contrary to the doctrine or discipline of the United Church of England and Ireland; and moreover we believe him in our consciences to be a person worthy to be licensed to the said curacy.

In witness whereof we have hereunto set our hands, this — day of —, in the year of our Lord one thousand eight hundred and —.

C. D. Rector of —

E. F. Vicar of —

G. H. Rector of —

To be countersigned, (if all or either of the subscribers to the Testimonial are not beneficed in the Diocese of Salisbury), by the Bishop of the Diocese where their benefices are respectively situate.

Within three months after he is licensed, he is to read in the Church the declaration appointed by the Act of Uniformity, and also the certificate of his having subscribed it before the Bishop.

IV.

QUEEN ANNE'S BOUNTY.

At a General Court of the Governors of the Bounty of Queen Anne, for the Augmentation of the Maintenance of the Poor Clergy, held on the 26th day of May, 1825:—

Ordered,

That, in future, the Treasurer do pay interest on augmentations made by the Governors out of the parliamentary grants, and also on benefactions given in order to obtain augmentations out of the said grants, yearly, at Lady-day, to every Incumbent of a living so augmented, who, during the space of nine months in the preceding year, ending on the 31st day of December, shall have resided partly thereon or performed the duty thereof, and partly on or performed the duty of another living possessed by him, provided that such residence or performance of duty be not for a less period than four months at each of the said livings; and that every such Incumbent, before the receipt of interest, do produce a certificate by two neighbouring Clergymen under their hands, countersigned by their Diocesan, in the form subjoined.

Form of Certificate of Residence or Performance of Duty, at two Livings, for the period of nine months in the year, and not less than four months at each Living.

To the Governors of Queen Anne's Bounty.

We do hereby certify, that A. Rector, Vicar, or Perpetual Curate of B. in the County of and Diocese of and also Rector, Vicar, or Perpetual Curate of C. in the same County and Diocese, resided on [or performed the duty in person of] his said of B. for the space of months, in the year ending on the 31st day of December last; and that he also resided on [or performed the duty in person of] his said of C. for the space of months in the same year.

Witness our hands this day of in the year 182

To be signed by two Clergymen, and countersigned by their Diocesan.

In case the two Livings happen to be in different Dioceses, a separate Certificate of residence or performance of duty, in respect of each living, must be produced, making up together the full period of nine months, and not less than four months at each Living; each of the two Certificates to be in the following form:—

To the Governors of Queen Anne's Bounty.

We do hereby certify, that A. Rector, Vicar, or Perpetual Curate of in the County of and Diocese of resided on [or performed the duty in person of] his said of for the space of months in the year ending on the 31st day of December last.

Witness our hands this day of in the year

To be signed and countersigned as the before-mentioned Form.

Form of Certificate of Residence, or Performance of Duty, as required by the Governors of the Bounty of Queen Anne; to be signed by two neighbouring Clergymen, and countersigned by their Diocesan.

To the Governors of Queen Anne's Bounty.

We do hereby certify, that A. B. Rector, Vicar, or Perpetual Curate of in the County of and Diocese of resided on his said in the half-year* ending for the time required by the statute of the 57th Geo. III. c. 99. or per-

* Or in the year, or the year-and-a-half, or such other period for which the interest may be due.

formed the duties of his said in person for an equal time
in the said half-year, (*as the case may be.*)

Witness our hands the day of 182

C. D. Rector of

E. F. Vicar of

COPY of the RULE under the ROYAL SIGN MANUAL, dated
11th May, 1827.

*The first of the two Rules given by Sign Manual, dated 12th
September, 1809, is rescinded.*

THAT no interest on augmentations to Livings out of the Parliamentary Grant Fund by lot or benefaction, or given by benefactors to obtain augmentations out of that fund, be paid to the Incumbents thereof in any year, unless such Incumbents do bona fide reside thereon, or perform the duties thereof for the period required by law, in the year for which such interest shall be demanded; but, nevertheless, that in cases where the non residence or non performance of duty by any such Incumbents shall be proved, to the satisfaction of the said Governors, to have been solely occasioned by the actual illness or infirmity of mind or body of such Incumbents, or by some other unavoidable cause, or pressing emergency of a temporary nature, to be allowed by the Bishop of the Diocese, by writing under his hand—it shall be lawful for the Governors, at their discretion, to allow the interest to Incumbents so circumstanced; and also, that it shall be lawful for the Governors, at their discretion, to allow interest on such augmentations and benefactions as aforesaid, to Clergymen who shall perform the duties of Livings so augmented, during the vacancy thereof; and also, that it shall be lawful for the said Governors, at their discretion, to allow such interest, or a sufficient part thereof, to the Curates of Livings so augmented, during the absence of the Incumbents thereof, in cases where it shall be certified to the Governors by the Bishop of the Diocese, that the stipends to such Curates can not be paid by the Incumbents out of their own private resources, and that the profits of such Livings, without such interest, or a part thereof, being so allowed, are insufficient to pay such stipends; and that the interest on such augmentations and benefactions to Livings augmented as aforesaid, which shall not be payable to the Incumbents entitled to the same by their residence or performance of the duty of their Livings respectively, or which shall not be allowed by the Governors to the Incumbents or Curates of such Livings in any of the special cases before mentioned, shall be added to the principal appropriated to such Livings respectively for the further augmentation thereof.

V.

CURATES' STIPENDS.

Extracts from the Act 57 Geo. 3. c. 99.

LIV. And be it further enacted, That it shall be lawful for the Bishop to appoint for the Curate any stipend or allowance not exceeding seventy-five pounds per annum, and also the use of the house of residence, with the gardens and stables belonging thereto, or a further sum of fifteen pounds in lieu of the use of the rectory or vicarage house, or other houses of residence, in case there shall be no house, or it shall not appear to the Bishop convenient to allot or assign the house to the Curate, in respect of any benefice to which the spiritual person holding the same was instituted or appointed before the twentieth day of July one thousand eight hundred and thirteen; but it shall not be lawful for the Bishop to assign any greater stipend or allowance than aforesaid, in respect of any such benefice during the incumbency of any spiritual person as aforesaid, unless with the consent of the spiritual person holding the benefice, or in case of neglect to appoint or to nominate to the Bishop a proper Curate.

LV. And be it further enacted, That in every case in which any spiritual person shall have been, after the twentieth day of July one thousand eight hundred and thirteen, or shall hereafter be instituted or inducted, or nominated or appointed to, or otherwise become incumbent or possessed of any benefice, and shall not duly reside thereon, unless such person shall do the duty of the same, having a legal exemption from residence, or a licence to reside out of the same, or to reside out of the parsonage or vicarage or other usual house of residence belonging to the same, the Bishop shall appoint for the Curate licensed to serve such benefice of such non-resident incumbent or person as aforesaid, in his absence, such salary as is hereinafter next mentioned; (that is to say), such salary shall in no case be less than eighty pounds per annum, or than the annual value of the benefice, if the gross value thereof shall not amount to eighty pounds per annum; and such salary shall not be less than one hundred pounds per annum, or than the whole value as aforesaid, if the said value shall not amount to one hundred pounds per annum, in any parish or place where the population*, according to the returns then last made in pursuance of any act or acts of parliament, shall amount to or exceed three hundred persons; and such salary shall not be less than one hundred and twenty pounds

* A return was made in the year 1821.

per annum, or the whole value as aforesaid, if the said value shall not amount to one hundred and twenty pounds per annum, in any parish or place where the population shall appear as aforesaid to amount to or to exceed five hundred persons; and such salary shall not be less than one hundred and fifty pounds per annum, or than the whole value as aforesaid, if the said value shall not amount to one hundred and fifty pounds per annum, in any parish or place where the population shall appear as aforesaid to amount to or to exceed one thousand persons: Provided always, that the annual value of all benefices of which the value, estimated as is herein provided, does not amount to one hundred and fifty pounds per annum, shall be estimated from the returns made by the Bishops of the several dioceses to the governors of Queen Anne's bounty; or from any future returns which may be made by the said Bishops to the said governors respecting parishes or places omitted in the said returns: or respecting parishes or places in the actual income of which it shall be made appear to the Bishops that any considerable variation has taken place, either by augmentation made by the said governors or otherwise.

LVI. And be it further enacted, That in any parish or place where it shall appear to the satisfaction of the Bishop that the actual annual income of the benefice, clear of all deductions, exceeds the sum of four hundred pounds per annum, it shall be lawful for the Bishop to assign to the Curate of such parish or place, being resident within the same, and serving no other cure, a salary or allowance of one hundred pounds per annum, notwithstanding the population of such parish or place may not appear as aforesaid to amount to three hundred persons; and that in any parish or place where the actual annual income shall appear to exceed four hundred pounds as aforesaid, and where the population shall also appear as aforesaid to amount to or exceed five hundred persons, it shall be lawful for the Bishop to assign to the Curate of such parish or place, being resident within the same, and serving no other cure, any larger stipend or allowance, so that the same shall not exceed by more than fifty pounds per annum the amount of the stipend or allowance herein before respectively required to be assigned to any such Curate.

VI.

DIRECTIONS relative to the Copies of Parish Registers.

The Minister and Church (or Chapel) Wardens are to observe, at the Copies of their Parish Registers are to be made accord-

ing to the several Forms prescribed by the Schedules marked A, B, and C, at the end of the Act of Parliament of the 52d George III. chapter 146, and which is placed in the Register Book provided for Baptisms.

The Copies must be made on Parchment, at the expiration of two months after the end of every year, and contain every Baptism, Marriage and Burial which shall have taken place up to the 31st day of December preceding. The contents of such Copies must then be verified and signed by the Incumbent, Curate, or Officiating Minister, immediately after the last entry in the Burials, in the following Form; and his Signature must be witnessed by the Churchwardens, or one of them:—

I *A. B.* Rector [*or, as the case may be*] of the parish of *C.* [*or, of the chapelry of D.*] in the county of *E.* do hereby solemnly declare, that the several writings hereto annexed, purporting to be Copies of the several Entries contained in the several Register Books of Baptisms, Marriages, and Burials, of the parish or chapelry aforesaid, from the — day of — to the — day of — are true copies of all the several Entries in the said several Register Books respectively from the said — day of — to the said — day of — (and that no other entry during such period is contained in any of such books respectively) are truly made according to the best of my knowledge and belief.

Signed,

A. B. { Rector.
Vicar.
Curate.

Witness, *C. D.* } Churchwardens.
E. F. }

The Church (or Chapel) Wardens must send these copies to Salisbury on or before the 1st of June in every year, in a cover, BY THE POST, which they should be careful to direct precisely in the following form, and which they will find in Schedule E, thus:—

*To the Registrar
of the Diocese of Salisbury,
at Salisbury.*

C. D. } Churchwardens of
E. F. } the Parish of (here insert the Parish.)
(Signing their Names.)

By using this Direction, without any variation, the Packet will go free of Postage, which otherwise they will be obliged to pay.

N.B. Printed Forms, on parchment, by the King's Printers, conformably to the new Registers, may be had at the Stationers' Shops.

VII.

DIRECTIONS for the Preparatory Studies of Candidates for Holy Orders.

Subjects, which should engage the serious attention of future Candidates for Orders, especially during the two years immediately preceding the full age of three and twenty :

1. Self-knowledge, personal religion, and the qualifications necessary for the due discharge of the Pastoral Office.
2. Knowledge of the Bible, and its doctrines, spiritual and moral, including a summary of the Old and New Testaments, with the evidences of Christianity, and the general history of the Christian Church, with a particular attention to the distinct character of every successive Century, from the first to the sixteenth.
3. Liturgy of the Church of England, with the history of Christianity in the British Islands, and especially of the Reformation in the sixteenth century, with the previous progress of religious knowledge from the time of Wiclif, and the characteristic differences between the Churches of England and of Rome ; and between the Church of England and the Sects which have separated from it.
4. Practical duties of their future profession in its various branches of Ecclesiastical Discipline,—reading the Liturgy, the delivery of Sermons,—the distinct characteristics of praying and of preaching,—visiting the Sick and the Poor,—Madras teaching, Infant Schools, Adult Schools, Sunday Schools.

A List of Books to be read or abridged by the Candidates in their preparatory Studies.

1. Mason on Self-knowledge.
Dewar on Personal and Family Religion.
Wilks's Essay on the Signs of Conversion and Unconversion in Ministers of the Church.

Bishop Bull's Companion for Candidates for Holy Orders.
Bishop Burnet's Pastoral Care.
Bishop Taylor's Advice to the Clergy.
William Law's Advice to the Clergy.
Baxter's Reformed Pastor.

2. The Bible.

Bishop of Bristol's Key to the Old Testament.
 Percy's Key to the New Testament.
 Collyer's Sacred Interpreter.
 Bishop Tomline's Elements of Christian Theology.
 Butler's Analogy.
 Grotius De Veritate Religionis Christianæ.
 Paley's Evidences, and Horæ Paulinæ.
 Burton's Testimonies of the Three First Centuries.
 Bull's Judicium Ecclesiæ Catholicæ.
 Pearson on the Creed.
 Gibson's Pastoral Letters.
 Granville Sharp's Tract on the Greek Article.
 Dr. Wordsworth's Six Letters to Granville Sharp.
 Bishop Middleton's Treatise on the Greek Article.
 Mosheim's Ecclesiastical History.
 Milner's History of the Church of Christ.

3. Wheatley on the Common Prayer.

Burnet on the Articles.
 Bishop Bull's Letter to Nelson on the Errors of the Church of Rome.
 Sir H. Lynd's *Via Tuta* and *Via Devia*.
 Jewell's Apologia Ecclesiæ Anglicanæ.
 Stillingfleet's Origines Britannicæ.
 Collier's Ecclesiastical History of Great Britain.
 Grant's Summary of the History of the English Church, and of the Sects which have separated from it.
 Stillingfleet's Unreasonableness of Dissent.
 Nichols's Defence of the Church of England.

4. Herbert's Priest to the Temple.

Faulkner's Remarks on Reading the Church Service.
 Howlett's Instructions on Reading the Liturgy.
 Stonhouse's Every Man's Assistant, and the Sick Man's Friend.
 The Clergyman's Instructor.
 Napleton's Tracts.
 A Manual for a Parish Priest.
 Parochial Minister's Assistant.

Grey's Ecclesiastical Law.
 Burn's Ecclesiastical Law.
 Clergyman's Assistant.
 Hodgson's Instructions.

VIII.
CHURCH UNION SOCIETY,
IN THE
DIOCESE OF SALISBURY.

Resolutions proposed at two Meetings of the Rural Deans, at the Palace, Salisbury, August 7th, and September 12th, 1827.

1. That the chief objects of this Society be to afford to superannuated and disabled Curates the means of retiring from duties to which they are no longer equal, and to enable aged and infirm Incumbents of small incomes to provide an assistant Curate.

2. That Subscribers of Ten Shillings annually be Members of the Society.

3. That Subscribers of One Guinea and upwards annually be eligible to the Committee.

4. That Subscriptions to the Society be due on the 1st of January for the year then commencing.

5. That all Subscriptions and Benefactions, amounting together to the sum of thirty pounds, be vested in the Three per Cents. Consols.

6. That all relief granted by the Society be from the interest of the Subscriptions and Benefactions vested in the public Funds.

7. That the BISHOP of SALISBURY be requested to be the Patron, and the DEAN the President of the Society; and that the Precentor, the Chancellors of the Diocese and of the Church, the Treasurer, the Sub-Dean, the Archdeacons, the Canons, and Prebendaries, &c. Vice-Presidents.

8. That the Rural Deans be Members of the Committee of the Society; and that any number of the Committee not less than three be a Quorum.

9. That the Patron, the President, and the Secretary of the Society be ex officio Members of the Committee.

10. That an annual meeting of the Committee be held on the second Wednesday in August.

11. That Messrs. BRODIE, DOWDING, and BRODIE, Bankers, Salisbury, be Bankers to the Society.

12. That W. B. BRODIE, Esq. be requested to be the Treasurer to the Society.

13. That the Rev. ARCHDEACON CLARKE be provisional Secretary to the Society.

14. That the Rural Deans be requested to solicit Subscriptions and Benefactions from the Clergy and others in their respective Deanries, and to transmit them quarterly to the Bank of Messrs. BRODIE, DOWDING, and BRODIE.

15. That an Account of the Receipt and Expenditure be printed annually, with the List of Subscribers and Benefactors.

16. That as soon as the amount of the Subscriptions and Benefactions shall be productive of Interest sufficient for the purpose, the Widow and Orphan Charity be relieved by the Church Union Society from all charitable charges that do not relate to the Widows and Orphans of the Clergy.

TO THE CLERGY OF THE DIOCESE OF SALISBURY.

Palace, Salisbury, Sept. 25, 1827.

REVEREND BRETHREN,

THE annexed Resolutions for the formation and establishment of a Church Union Society in this Diocese are the result of two Meetings of the Rural Deans this year in this house. I have reason to hope, from the opinion of the Rural Deans present at these Meetings, and from Letters of others who were unable to attend, that I shall not be disappointed in the expectation which I expressed in my Charge delivered to you last year, of the success likely to attend our endeavours to promote that Union, which in every Christian and professional view is so desirable; which subsists most beneficially for themselves among Dissenters of every denomination; and the want of which has been often spoken of as a reproach to the Established Church, and has sometimes been felt by individuals to their irreparable distress. Next to this great principle of Christian Union, the immediate objects of the Society are to provide relief for superannuated Curates, who are become unequal to their Duties; and for aged and infirm Incumbents, whose small incomes are insufficient to provide an assistant Curate. In both cases the relief intended will, in fact, operate for the benefit of

the parishes which are suffering from duties inadequately performed. The aid, therefore, which is proposed to be provided, is an object of vital interest to the Laity, as well as the Clergy; that is, to all, who have any feeling for the credit and efficiency of the Christian Ministry, and the success of parochial instruction. From the Laity, therefore, as well as from the Clergy, a Church Union Society with such objects, may hope for countenance and support. If union, zeal, and perseverance, in another Diocese with less promising means, have enabled a Church Union Society to provide both a College for the young, and Relief for the superannuated and infirm, we may confidently trust that an appeal to the public for the latter only of these objects will not be made in vain. An annual Subscription of ten shillings, which will constitute a Member of the Society, need not be a burden or tax on any one. They who *can* contribute it, will not feel the want of it; and they who *cannot*, will not be excluded by non-subscription from the benefits of the relief intended by the Society. I will only add, as a further motive for Subscription and Benefaction to this Society, that, by the sixteenth Resolution, the success of the Society will relieve the Widow and Orphan Charity from all charitable charges, which do not relate to the Widows and Orphans of the Clergy.

I am, REVEREND BRETHREN,

Your affectionate Brother and Friend,

T. SARUM.

THE END.

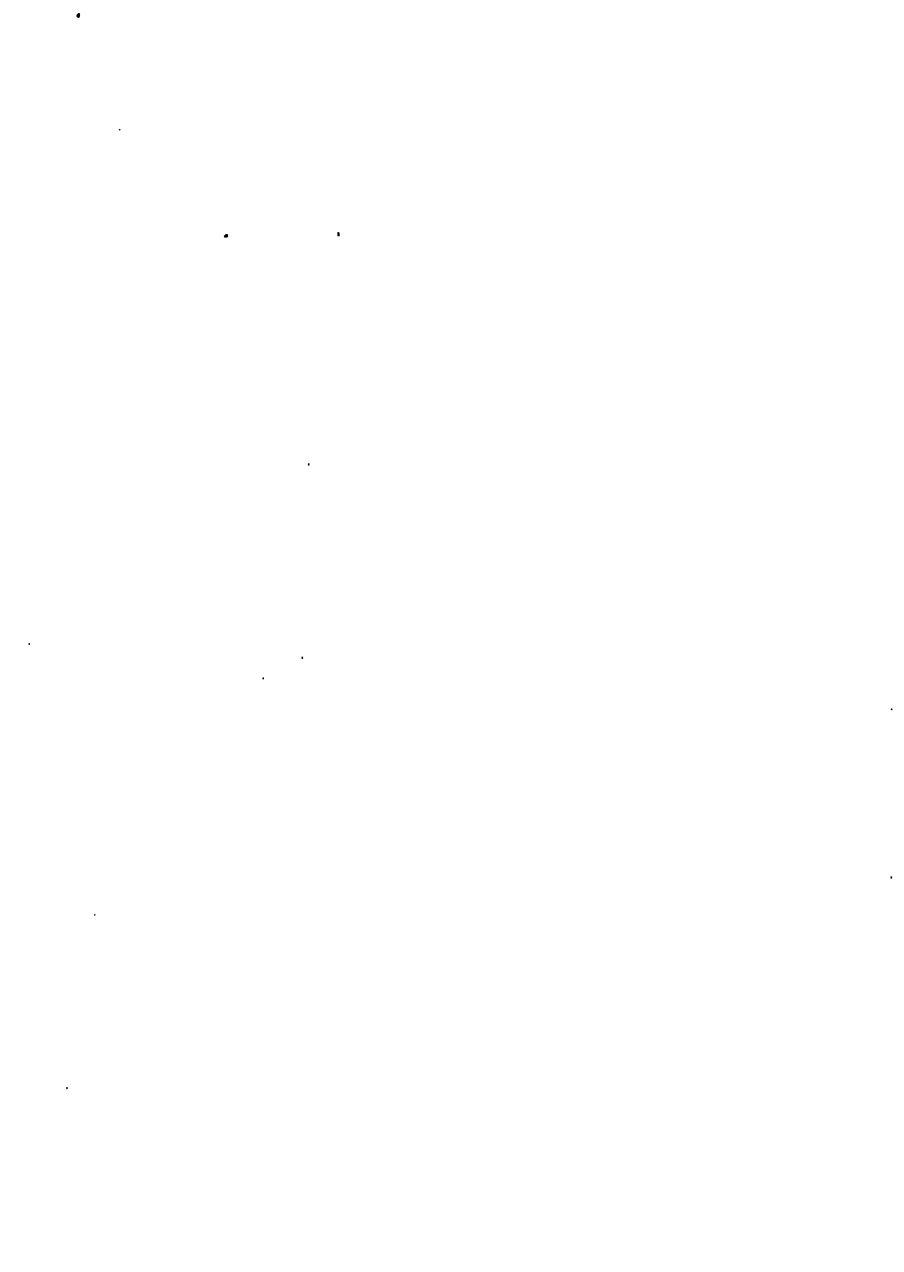


Figure 1. A 3D scatter plot showing the relationship between the number of children (N) and the number of children per mother (M). The plot shows a positive correlation between N and M , with a fitted curve. The x-axis is labeled "Number of children" and ranges from 0 to 10. The y-axis is labeled "Number of children per mother" and ranges from 0 to 10. The z-axis is labeled "Number of children per mother" and ranges from 0 to 10. The data points are represented by small black dots. A solid line represents the fitted curve, and a dashed line represents the linear fit. The fitted curve is a smooth, increasing function that starts at (0,0) and levels off as N increases. The linear fit is a straight line passing through the origin.

